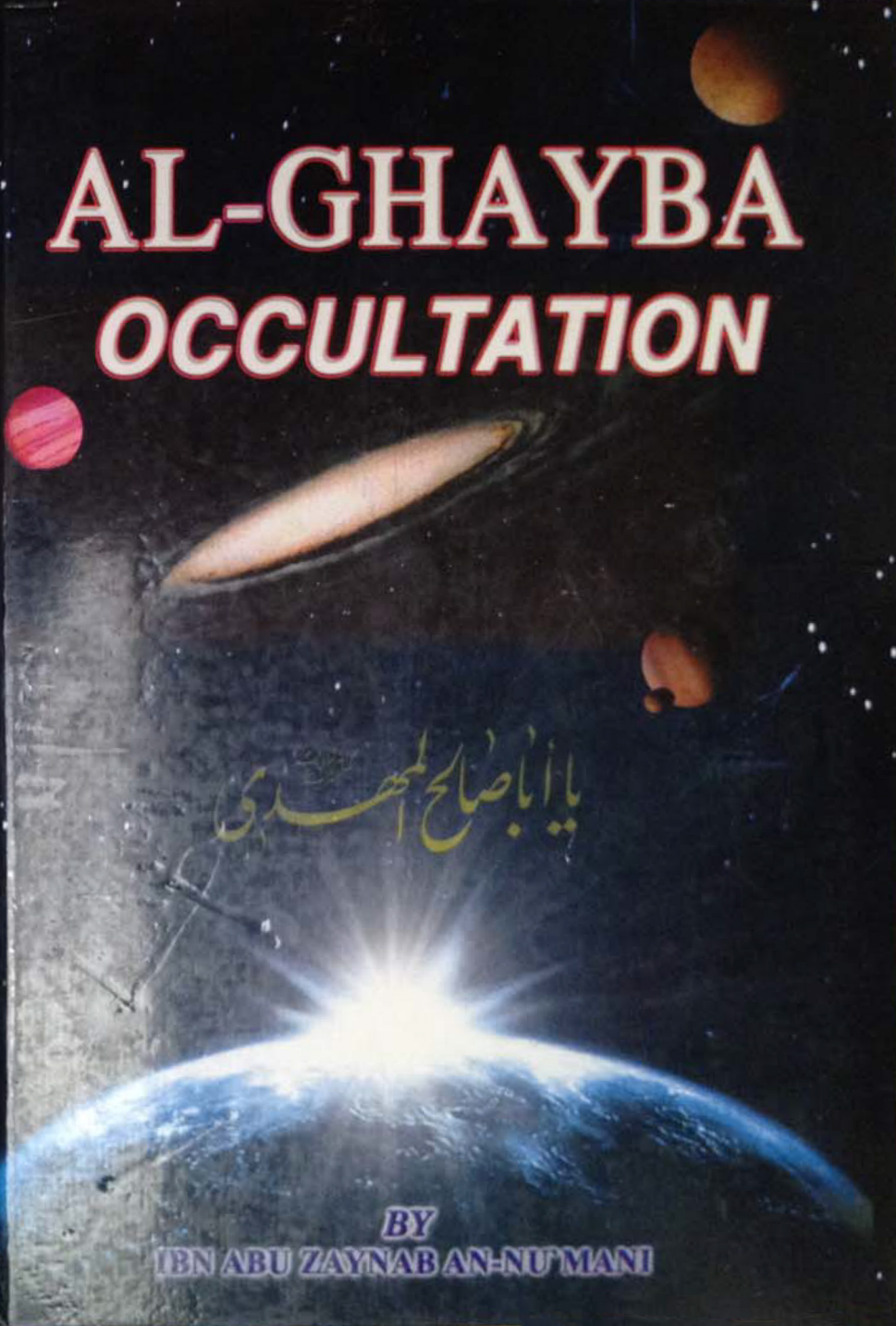
AL-GHAYBA
OCCULTATION



BY
IBN ABU ZAYNAB AN-NU'MANI

AL-GHAYBA
OCCULTATION

By
Sheikh Abu Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib
Known as
IBN ABU ZAYNAB AN-NU'MANI

Verified by
FARIS HASSOON KAREEM

Translated by
ABDULLAH AL-SHAHIN

Ibn Abi Zaynab, Muhammad ibn Ibrahim, - 1282? A.H.
Al-Ghayba: Occultation /by Abu Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib Known as Ibn Abu Zaynab an-Nu'mani; Verified by Faris Hasson Kareem; Translated by Abdullah al-Shahin.-Qum: Ansariyan, 2007.
488 P.
ISBN: 978-964-438-428-8
Includes Biography and footnotes.
1. Mahdism. 2. Mohammad bin al-Hassan, Imam 12th, 870 – occultation. I. Kareem, Faris Hassoon, Verifier. II. Al-Shahin, Abdullah, Tr. III. Title.
297.462 BP224.4.I2G5

الغيبة باللّغة الانجليزية

AL-GHAYBA: OCCULTATION

Author: Sheikh Abu Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib Known as
Ibn Abu Zaynab an-Nu'mani
Verified by: Faris Hassoon Kareem
Translator: Abdullah al-Shahin
Publisher: Ansariyan Publications
First Edition 2003 - 1423 - 1381
Second Reprint 2007 - 1428 - 1386
Ofuq Press Quantity: 2000
No. of pages: 488 Size: 162 x 229 mm
ISBN: 978-964-438-428-8

ALL RIGHTS RESERVED AND RECORDED FOR THE PUBLISHER

ANSARIYAN PUBLICATIONS
P.B. Box 187
22, Shohada Str.
Qum, I.R.Iran
Tel: 0098 251 7741744 Fax 7742647
Email: ansarian@noornet.net
www.ansariyan.org & www.ansariyan.net

DEDICATION

As long as the powers of corruption, evil and deviation try the best to raise stumbling blocks to close the path of the mission with obstacles; therefore the Divine Will has determined the necessity of al-Hujjah,[1] who will fix the truth and spread justice allover the world to achieve the aims of the prophets and the messengers of Allah and to realize the hopes of persecuted and oppressed people.

Yes! It is the long-sought hope. It is the expected Mahdi; the natural extract of all the successive Divine Missions and the fruit of all the efforts of the prophets and their guardians. May our souls be the sacrifice for his coming!

This little work before the great blessing of Him is not but as evidence of belongingness. We pray Allah the Almighty to light our eyes with seeing him and to gift us with the great grace by virtue of him!

Faris

---

[1] It means proof or authority. It refers to Imam al-Mahdi (s).

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى
ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ
۝٥ وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ

IN THE NAME OF GOD, MOST GRACIOUS, MOST MERCIFUL

And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs (5) And to grant them power in the land.

[The Holy Quran: The Narratives (Al-Qasas) 28:5-6]

TABLE OF CONTENTS

DEDICATION 4

PREFACE BY THE VERIFIER 9

About the Author 9
His name 9
His offspring 9
Praising him 9
His travels 10
His teachers (sheikhs) 10
His students 11
His works 11
His death 12

About the Book 12
What has been said about the book 12
Some of its editions 13
The editions on which verification depended 13
The method of verification 14

THE AUTHOR'S INTRODUCTION 15

Chapter 1

PRESERVING THE SECRET OF THE PROPHET'S FAMILY 32

Chapter 2

KEEPING TO THE "ROPE" OF ALLAH 39

Chapter 3

THE IMAMATE AND THE WILL 56

Chapter 4

TWELVE IMAMS DETERMINED BY ALLAH 64

Traditions narrated by the Sunnis 128

Chapter 5

PRETENDERS OF BEING IMAMS 135

Chapter 6

THE TRADITIONS NARRATED BY THE SUNNI 144

The traditions of Abdullah bin Mas'ood 144
The tradition of Anass bin Malik 147
The Tradition of Jabir bin Samra as-Sawwa'iy 147
The tradition of Abu Juhayfa 156
The tradition of Samra bin Jundub 157
The tradition narrated by Abdullah bin Amr bin al-Aass 157

Chapter 7

DOUBTING ANY OF THE TWELVE IMAMS 159

Chapter 8

ALLAH DOES NOT LEAVE THE WORLD WITH NO AUTHORITY (HUJJAH) 174

Chapter 9

AL-HUJJAH MUST APPEAR 181

Chapter 10

DISAPPEARANCE OF THE EXPECTED IMAM 184

Other Traditions 208
Other Traditions 214
Al-Qa'im disappears twice 228
Imam Ali confirms the disappearance 259

Chapter 11

BEING PATIENT IN WAITING FOR DELIVERANCE 262

Chapter 12

DISAGREEMENT AMONG THE SHIA DURING THE DISAPPEARANCE 274

Chapter 13

AL-QA'IM'S ASPECTS AND DEEDS 290
A son of the best of bondmaids 309
His conduct **313**
His rule **323**
His signs and actions **325**
His virtue **329**
The Qur'anic verses concerning him **330**
How he is recognized 333
His shirt 334
His soldiers and knights 335

Chapter 14

THE SIGNS PRECEDING THE APPEARANCE 338

Chapter 15

THE DISTRESSES BEFORE THE APPEARANCE OF AL-QA'IM 399

Chapter 16

FORBIDDING TIMING AND NAMING AL-QA'IM 407

Chapter 17

THE DISTRESSES AL-QA'IM MEETS FROM PEOPLE ... 420

Chapter 18

THE RISING OF AS-SUFYANI 424

Chapter 19

THE PROPHET'S BANNER 437

Chapter 20

THE ARMY OF ANGER 445

Chapter 21

THE SHIA WHEN AL-QA'IM APPEARS 455

Chapter 22

ISLAM BEGAN STRANGE AND RETURNS STRANGE.... 462

Chapter 23

THE AGE OF AL-QA'IM 466

Chapter 24

ISSMA'EEL, THE SON OF IMAM AS-SADIQ 469

Chapter 25

KNOWING ONE'S IMAM 482

Chapter 26

THE PERIOD OF AL-QA'IM'S RULE 486

PREFACE BY THE VERIFIER

ABOUT THE AUTHOR

HIS NAME

His full name is Abu[1] Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib al-Nu'mani al-Baghdadi. He is known as Ibn Abu Zaynab.[2]

HIS OFFSPRING

An-Najashi said: "The vizier Abul Qassim al-Husayn bin Ali bin al-Husayn bin Ali bin Muhammad bin Yousuf al-Maghribi was the son of his (the author's) daughter Fatima."

PRAISING HIM

An-Najashi said about him: "He is a sheikh (teacher) from among our companions. He is great in position, noble in rank, loyal in faith and he has narrated many traditions."

Al-Mahoozi said: "He is praiseworthy, lofty and one of the sheikhs, who give permission (who evidence others' knowledge or works)."

Kahhala said: "He is an interpreter, a good speaker and a good theologist."

---

[1] Abu: means the father of, bin or ibn: means the son of, bint: means the daughter of.

[2] In some books it is mentioned as Ibn Zaynab. Refer to *Rijal* an-Najashi, *Rijal* ibn Dawood, *Majma'ul Rijal, Manhajul Maqal, Jami'ul Ruwat, Muntahal Maqal, Kashful Hujub wel Astar, Mustadrakul Wassa'il, A'yan ash-Shia, ath-Tharee'a, Tanqeehul Maqal, Hadiyyatul Aarifeen, Qamoos ar-Rijal* and *Mu'jam Rijalul Hadith.*

HIS TRAVELS

He traveled to Shiraz in 313 AH. Then he traveled to Baghdad. After that he traveled to Sham[1] and taught in Tabariya in Jordan then he entered Damascus. At the end of his age he traveled to Halab (in Syria), in which he narrated his book *al-Ghayba* (the Sacred Disappearance).[2]

HIS TEACHERS (SHEIKHS)

Abul Abbas Ahmad bin Sa'eed bin Oqda al-Kufi, in Baghdad 327AH.

Abu Sulayman Ahmad bin Nasr bin Hawtha al-Bahili.

Abu Ali Ahmad bin Muhammad bin Ya'qoob bin Ammar al-Kufi, in Baghdad 327AH.

Abul Qassim al-Husayn bin Muhammad al-Bawari.

Salama bin Muhammad bin Isma'eel al-Arzaniy in Baghdad.

Abul Harith Abdullah bin Abdul Melik bin Sahl at-Tabarani, in Tabariya.

Abdul Aziz bin Abdullah bin Younus al-Mossiliy.

Abdul Wahid bin Abdullah bin Younus al-Mossiliy.

Ali bin Ahmad al-Bandaneeji.

Ali bin al-Husayn al-Mass'oodi, apparently in Qum.

Muhammad bin al-Husayn bin Muhammad bin Jumhoor al-Ammiy.

Muhammad bin Abdullah bin Ja'far al-Himyari.

---

[1] Nowadays Damascus. But then, Sham encompassed the present Syria, Jordan, Lebanon and Palestine.

[2] The disappearance of Imam al-Mahdi; in Islamic eschatology, Imam al-Mahdi (s) is the expected deliverer who will fill the Earth with justice and equity, restore true religion, and usher in a short golden age lasting some years before the end of the world.

Muhammad bin Abdullah bin al-Mo'ammar at-Tabarani, in Tabariya 333AH.

Muhammad bin Uthman bin Allan ad-Duhni al-Baghdadi, in Damascus.

Abu Ali Muhammad bin Hammam bin Suhayl bin Bayzan al-Katib al-Iskafi, in Baghdad 327AH.

Muhammad bin Ya'qoob bin Iss~haq al-Kulayni, from whom he took the most of his knowledge and for whom he worked as clerk.

Abul Qassim Musa bin Muhammad al-Ash'ari al-Qummi-the son of Sa'd bin Abdullah's daughter-in Shiraz 313Ah.

HIS STUDENTS

An-Najashi said: "I have seen Abul Husayn Muhammad bin Ali ash-Shuja'iy the clerk learning the book *al-Ghayba* written by Muhammad bin Ibraheem an-Nu'mani in Mashhadul Ateeqa. He recommended his son Abu Abdullah al-Husayn to give me this book and the rest of his books. The copy of the book, which he read, is now with me."

HIS WORKS

At-Tassalli; about the punishment of Allah that afflicted those, who participated in killing Imam Husayn (s), in this life.

At-Tafseer; one tradition narrated from Imam Ali (s), in which he has classified the Qur'an into sixty kinds and has given each kind a certain example.

Jami'ul Akhbar.

Ar-Radd ala (answering) *al-Isma'eeliyya.*[1]

Al-Ghayba (this book).

Al-Fara'idh.[2]

---

[1] *Ath-Tharee'a*, vol.10 p.183.
[2] Ibid. vol.16 p.147.

Nathrul La'ali'; about the Hadith.

HIS DEATH

He died in Damascus about 360Ah/971AD.

ABOUT THE BOOK

It is a valuable work, whose author has limited it to the expected Imam al-Mahdi (may Allah hasten his coming.) The author begins the book with some prophetic traditions confirming the imamate of al-Mahdi (s).

Then he mentions the traditions showing that Allah doesn't leave the world without a "Hujjah". After that he mentions traditions talking about the disappearance of Imam al-Mahdi, his aspects, biography, rule, charismata and virtues and he mentions the signs that precede the appearance of Imam al-Mahdi (s) besides other subjects concerning him.

Sheikh al-Mufeed, after mentioning the traditions that confirm the imamate of al-Mahdi, says: "The traditions on that are numerous. The scholars of Hadith have written them down and classified them in their books. Among those, who have mentioned them with full details and explanation, is Abu Abdullah Muhammad bin Ibraheem an-Nu'mani in his book *al-Ghayba...*"[1]

The author has finished the book in Thil-Hijja 342AH.

Sheikh Agha Buzurg at-Tehrani in his book "ath-Tharee'a" says: "It appears, according to some references, that the book was called or known as *Mala' al-Ayba fee Tool al-Ghayba.*"[2]

WHAT HAS BEEN SAID ABOUT THE BOOK

Al-Hurr al-Aamily said: "It is good and sufficient."

Al-Mahoozi said: "It has many benefits and unheard traditions."

---

[1] *Al-Irshad*, vol.2 p.350.

[2] vol.16 p.79 and vol.22 p.183. So was mentioned by Prof. Abdul Jabbar ar-Rifa'iy in his *Mo'jam* vol.9 p.217,261.

SOME OF ITS EDITIONS

Tehran, 1318AH.

Tabriz, 1382AH., as-Sabiri Library.

Beirut, 1403AH., al-A'lami Publications.

Tehran, 1396Ah., verified by Ali Akbar al-Ghifari, as-Sadooq Library.

THE EDITIONS ON WHICH VERIFICATION DEPENDED

The edition of Beirut, 1403Ah. It has many mistakes.

The edition of Tehran, 1397AH., verified by Ali Akbar al-Ghifari (may Allah reward him with good). We depended on this edition so much that it was compared with some handwritten copies as the verifier himself mentioned.

The handwritten copies are the following:

a. The complete handwritten copy kept in the Melik Library in Tehran no.3617. It has been written in 226 pages. Each page is 10x15 cm. with 61 lines. It has been written by Muhammad Mo'min al-Gulbaygani. He has finished writing it on 21 Ramadan 1077AH.

Another copy with no.2671 kept in the Melik Library in Tehran too. It lacks a page in the beginning, a page in the middle and a page in the end. It is a very precious old copy. It has been written in 312 pages. Each page is 14x21 cm. with 15 lines. It seemed that it had been written before the tenth century of hijra or about it.

b. A printed copy compared with the copy kept in Imam Redha Library in Mashhad having the number 187 and had been written in 577AH.

Some chapters of the book have been compared with the copy kept in the library of Tehran University having the number 578. It is a precious copy in 57 pages. Each page is 10x25 cm. with 32 lines. It has annotations, which means that it has been compared

with other copies. It has the handwriting of Mirza Husayn an-Noori- the author of Mustadrak al-Wassa'il-that he has written it for himself in 1298AH.

THE METHOD OF VERIFICATION

We compared the two printed copies with each other and we found as possible as we could that there was a perfectly fabricated text. We referred to the important differences between the handwritten or the printed copies. As for our other action, it was as the following:

1. Correcting the Qur'anic verses according to the Holy Qur'an.
2. Referring the prophetic traditions to the reliable books of Hadith.
3. Checking the names of the narrators according to the books of Rijal[1] and mentioning biographies of some of them when necessary.
4. Explaining some of vague linguistic expressions.

Finally we thank Allah that He has made us succeed in verifying this book and we pray Him to assist us in verifying much more of the traditions of Ahlul Bayt (s).[2]

Faris Hassoon Kareem

Holy Qum 1-11-1421AH.

On the anniversary of the birth of the daughter of Ahlul Bayt Fatima al-Ma'ssooma (s)

[1] The science of "*Rijal*: men" means to prove that the narrators of a certain tradition are reliable or not.

[2] Ahlul Bayt means the Prophet's progeny (s).

THE AUTHOR'S INTRODUCTION

In the name of Allah, the Beneficent, the Merciful

Sheikh Abul Faraj Muhammad bin Ali bin Ya'qoob bin Abu Qurra al-Qanani (may Allah have mercy upon him) narrated from Abul Husayn Muhammad bin Ali al-Bajali the clerk that Abu Abdullah Muhammad bin Ibraheem an-Nu'mani had said:

Praise be to Allah, the Lord of the worlds, Who guides whomsoever He wills to the right path, Who deserves gratefulness from His people in return for deriving them out of nonexistence into existence, forming them into the best of images, granting them with innumerable blessings apparent and hidden as he has said:

وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ

"And if you count Allah's favors, you will not be able to number them."[1]

He has guided them to know His Divinity and to acknowledge His Oneness with pure minds, excellent wisdom, perfect creation, pure nature, good tincture, marvelous signs and clear proofs. Then He sent for them the best of His people as prophets supported with the Holy Spirit armed with evidences; preaching, warning, guiding, reminding, informing with knowledge, defeating the oppressors with the divine signs and astonishing the intelligent with miracles. He preferred them to the rest of His people with the high excellences He granted them with, let them know His unseen and gifted them with some of His power as He said:

عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾

---

[1] Qur'an, 14:34.

"The Knower of the unseen! so He does not reveal His secrets to any except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him."[1]

To glorify them and to raise their positions highly so that people would have no excuse before Allah after sending His messengers and that the proofs of Allah would be perfect before His people.

Praise be to Allah when He bestowed upon us His sending Muhammad; the last of His messengers, the most beloved one to Him, the most glorious prophet near Him and the closest one to him. He gifted him with all what He had gifted the other prophets and added to him doubles than what He had given them. He put him in the high position to prefer him to the all. He made him imam for them when he led them in offering the prayer in the Heaven. He made him the most honorable among the all and granted him alone with intercession from among the all. He raised him to the highest Heaven until He talked with him near His Throne when he passed the positions of the close angels and the standings of the Archangels.

He revealed to him a Book surpassing all the previous Books and including all the knowledge they had as He said:

وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ

"We have revealed the Book to you explaining clearly everything."[2]

He did not neglect a bit.

Allah the Almighty has guided us by Muhammad (s) from deviation and obscurity and saved us from ignorance and perishment. He has sufficed us with Muhammad (s), the holy Book and the perfect religion and guided us to the guardianship of the pure guiding imams to be safe from personal opinions and interpretations (due to fancies) and He has guided us by Muhammad and the imams of his progeny to the right path.

---

[1] Qur'an, 72:26-27.
[2] Qur'an, 16:89.

Blessing and peace be upon Muhammad and his brother Amirul Mo'mineen[1] (Imam Ali), his next in virtue, his supporter in distresses and ordeals, the sword of Allah against the unbelievers and His open hand with beneficence and justice.

It was Ali, who followed his brother's path in any case, who turned with the truth wherever it turned, the keeper of his brother's (Muhammad's) knowledge, the depositee of his secrets.

Blessing and peace be upon the pure imams; the means of mercy, the object of blessing, the full moons in darkness, the light for people, the oceans of knowledge and the gate of peace, which Allah had asked His people to enter from and warned them not to deviate from when He said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨

"O you who believe! Enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy."[2]

Then:

We found that some of the groups ascribed to Shiism, who believed in the imamate, which Allah had made as mercy of His right religion, adopted different opinions and ramified thoughts, became indifferent to the obligations of Allah, hastened towards the prohibitions and they all, except a few, doubted the imam of their time, the guardian of their affairs and the proof, which Allah had chosen according to His exalted knowledge as he said:

وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُۗ مَا كَانَ لَهُمُ ٱلۡخِيَرَةُۚ

"Thy Lord does create and choose as He pleases: no choice have they (in the matter)"[3]

---

[1] Amirul Mo'mineen: the commander of the believers.
[2] Qur'an, 2:208.
[3] Qur'an, 28:68.

...the matter of their ordeal during the absence of the expected Imam, of which the Prophet (s) had informed and Imam Ali (s) had mentioned and warned of its sedition in his traditions and speeches. The scholars narrated from the infallible imams, one after the other, the traditions talking about this matter and confirming it and that Allah would try His people by it. The doubt about it was still inside their hearts as Imam Ali (s) showed in his saying to Kumayl bin Ziyad:

... أو مُنقاداً لأهلِ الحَقّ لا بَصيرَةَ لهُ، يَنقَدحُ الشَّكُّ في قَلبه لأوَّل عارضٍ من شُبهَة – حتّى أدّاهُم ذلكَ إلى التّيه وَالحَيرَة والعَمى وَالضّلالَة، وَلم يَبقَ منهُم إلاّ القَليلُ النُّزرُ الّذين ثَبتوا عَلى دِين الله، وتَمسّكوا بحَبلِ الله، و لم يحيدوا عَن صِراط الله المُستَقيم.

"...or is led towards the people of truth unthinkingly, doubt comes into his heart since the first suspicion he faces, and that leads them to stray, confusion, obscurity and deviation. None of them will remain (on the right path) except a very few, who maintains on the religion of Allah, holds fast by the (rope) of Allah and do not deviate from the right path of Allah..."

This few was the group that would keep to the truth, that would not be shaken by wind, nor be affected by seditions, nor be cheated by the shine of mirage and would not have come into the religion of Allah imitating some people so that they would give up when those people gave up!

Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq[1] (s) said:

مَن دَخلَ في هذا الدّين بالرّجال أخْرجَهُ منه الرّجالُ كما أدخَلوهُ فيه. وَمَن دخَل فيه بالكِتاب وَالسُّنّة زالَت الجِبالُ قَبلَ أنْ يَزولَ.

"He, who comes into this religion imitating the men, will be taken out from it by those men, who has taken him in, and he, who comes to it by the Book and the Sunna, mountains vanish before he gives up (his religion)."[2]

---

[1] He is the sixth imam of the Shia.

[2] *Biharul Anwar*, vol. 2 p.105, *Awalim al-Uloom*, vol. 3 p.400.

By Allah, no one goes astray, becomes confused, is seduced and deviates from the truth to cling to one of the deviant sects except if he does not pay any attention to knowledge, research and analysis. These people are the wretched, who never care for knowledge nor attempt to get it from its pure sources and if they narrate some of that knowledge without perceiving it, they will be as those, who do not narrate.

Imam Ja'far bin Muhammad as-Sadiq (s) said:

إعرِفوا مَنازلَ شيعتِنا عندَنا عَلى قَدرِ روايَتِهم عنّا وفَهْمِهم مِنّا.

"You know the positions of our followers near us according to the traditions they narrate from us and according to what extent they perceive from us."[1]

Narrating a tradition requires perceiving it. One tradition you perceive is better than a thousand you narrate (without perceiving).

Most of those, who joined the different sects, were as the following:

Some joined them without thinking or being aware and when they faced a bit of doubt they went astray.

Some looked forward to this worldly life and its transient pleasures. When they were seduced by the seducers and the worldly-minded people, they gave up their faith and followed the deception of the devils, whom Allah had described in his Book when saying:

شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ

"...the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them)."[2]

He, who is deceived by the Satan, is like (those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man

---

[1] *Biharul Anwar*, vol. 2 p.148, *Awalim al-Uloom*, vol. 3 p.464.

[2] Qur'an, 6:112.

deems to be water; until when he comes to it he finds it to be naught).[1]

Some adopted this matter hypocritically looking forward to authority without believing in the truth nor being loyal to it and then Allah deprived them of their ease, changed their conditions and promised to reward them (on the Day of Resurrection) with the worst of punishment.

Some adopted it with weak faith and weak soul, so when the try (the disappearance of Imam al-Mahdi), of which the infallible imams (s) had informed some hundreds of years ago, occurred, they became confused and did not know what to do. Allah said:

مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾

"Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see."[2]

And He said:

كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟

"Whenever it shines on them they walk in it, and when it becomes dark to them they stand still."[3]

We found many traditions narrated by the infallible imams talking about those, whom Allah had granted with acumen that led them to the truth, which was vague for the others, got them to the right path during that confusion and took them out of doubt to certainty.

I looked forward to be close to Allah by collecting the traditions narrated by the infallible imams of the Prophet's progeny (s) talking about the disappearance of Imam al-Mahdi to show the truth, which had been confirmed by all of the Prophet's progeny

---

[1] Qur'an, 24:39.
[2] Qur'an, 2:17.
[3] Qur'an, 2:20.

and which had been neglected by those, who had been deprived of knowledge and guidance.

If he, whom Allah has granted with acumen, illuminated his heart, gifted with good genius and ability of distinguishing, ponders on the traditions of the imams (s) mentioned in this book one by one and thinks deeply over them, he will be certain that Allah has confirmed the sayings of the infallible imams (s) (about the disappearance—al-Ghayba) age after age, has bound the Shia to believe in it and to keep to it an has strengthened the certainty in their hearts about the validity of what they have narrated from their imams.

The imams (s) had warned their Shia to be affected by the fancies and to be deviated by the seditions. They had cleared for their followers that Allah would try His people with seditions when the disappearance would occur and would try them with its long period. Allah said:

لِّيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ

"...that he who would perish might perish by clear proof, and he who would live might live by clear proof."[1]

Muhammad bin Hammam narrated a tradition from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from one of Imam as-Sadiq's companions that Imam as-Sadiq had said:

نَزَلَتْ هذه الآيَةُ الّتي في سورَةِ الحَديد "وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾" في أهل زمان الغيبة. ثمّ قال عزّ وجلّ: "اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾" وقال: إنّما الأمَدُ أمَدُ الغَيبَة.

This Qur'anic verse "...and that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are

[1] Qur'an, 8:42.

transgressors"[1] has been revealed about the people of the time of al-Ghayba. Then Allah has said: "Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand."[2] The time is the time of al-Ghayba.

Allah has meant: O nation of Muhammad, or O people of Shia, do not be like those people, who were given the Book but the time became prolonged to them! The interpretation of this verse shows that it concerns the people of the time of al-Ghayba and not the other times. Allah has prohibited the Shia from doubting His Hujjah (Imam al-Mahdi) or thinking that Allah may leave the world without a Hujjah for a while as Imam Ali has showed through his saying to Kumayl bin Ziyad:

لا تخْلو الأرضُ مِن حُجَّةٍ للهِ إمّا ظاهِرٍ مَعْلومٍ أو خَائفٍ مَغمورٍ لِئلاّ تَبطُلَ حُجَجُ اللهِ وَبيِّناتُهُ.

"The earth does never remain without a Hujjah; either apparent and known or afraid and unknown lest Your proofs and signs will be invalid."

He warned the people of suspecting and doubting in order that the time would not become prolonged to them and then their hearts would become hard. Do you not see that Allah has said:

ٱعْلَمُوٓاْ أَنَّ ٱللَّهَ يُحْيِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْآيَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

"Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand."[3]

It means that Allah gives life to the Earth with the justice of al-Hujjah (Imam al-Mahdi) after its death because of the injustice of the deviant oppressors."[4]

Interpreting each verse confirms the other and the sayings of the imams (s) are definitely true when talking about the sedition that

---

[1] Qur'an, 57:16.

[2] Qur'an,57:17.

[3] Qur'an, 57:17.

[4] *Ta'weel al-Aayat*, vol.2 p.662, *Ithbat al-Hudat*, vol.3 p.53, *Tafseer al-Burhan*, vol.4 p.291, *al-Mahajja*, p.219-220.

will occur and that some of the Shia will apostatize and separate after being tried and tested through seditions and ordeals.

Here we mention a tradition or two lest someone denies the existence of such different sects, which goes after fancies and pleasures of this worldly life.

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi, who was trusted, reliable and certain about the ones he narrated from, narrated from Ali bin al-Hasan al-Taymaly from his brothers Ahmad and Muhammad from their father from Tha'laba bin Maymoon from Abu Kahmas from Imran bin Maytham from Malik bin Dhamra that Amirul Mo'mineen (Imam Ali) had said to his Shia:

كُونوا في النّاسِ كالنّحلِ في الطّير؛ لَيسَ شَيءٌ مِن الطّير إلاّ وهُو يَستَضعفُها، وَلو يَعلمُ ما في أجوافها لم يفعَل بها كما يَفعلُ. خالطوا النّاسَ بأبدانكُم وزايلوهُم بقلوبكُم وأعمالكُم، فإنّ لكُلّ امرئ ما اكتَسَب، وهُو يومَ القيامَة مَع مَن أَحَبَّ. أمَا إنّكُم لنْ ترَوا ما تحبّونَ وما تأمَلونَ يا مَعشَر الشّيعة حَتّى يتْفِل بَعضُكُم في وُجوه بَعض، وحَتّى يُسمّي بَعضُكُم بَعضاً كذّابينَ وَحَتّى لا يَبقى مِنكُم عَلى هذا الأمْر إلاّ كالكُحلِ في العَينِ وَالملحِ في الطّعامِ، وهوَ أقَلُّ الزّاد.

"Be among the people like the bees among the birds. All the birds deem them weak but if they know what there is in their interiors, they will not treat them so. Mix with people with your bodies and be away from them with your hearts and doings because every one (on the day of Resurrection) will be rewarded according to his doings and will be gathered with the ones, whom he loves. O people of Shia, you will not see whom you love and what you hope until you spit at the face of each other, until you call each other as liars and until no one of you will keep on this matter (the true faith in the reappearance of Imam al-Mahdi) except like the kohl in an eye or like the salt in food and what little it is!"[1]

I give you an example. A man had some wheat. He winnowed, sifted, purified, put it in a store and closed the door until some

---

[1] *Biharul Anwar*, vol.2 p.79, *Awalim al-Uloom*, vol.3 p.304.

period. Then he opened the door. He found that some of the wheat was worm-eaten. He took out the wheat, winnowed, sifted, purified, put it in the store and closed the door. After sometime he opened the store and found that some of the wheat was worm-eaten. He took it out, winnowed, sifted, purified, put it in the store and closed the door. He repeated that many times until nothing remained from the wheat except a very little, which would not be harmed by the worms. So are you! You will be tried and tested by the seditions until a very few of you will remain, who will not be affected by the seditions."[1]

It was mentioned that Imam as-Sadiq (s) had said:

وَاللهِ لَتُمَحَّصُنَّ! وَاللهِ لَتُطَيَّرُنَّ يميناً وَشمالاً حَتّىٰ لا يَبقى مِنكُم إلاّ كُلّ امْرِئٍ أخَذَ اللهُ مِيثاقَهُ وَكَتَبَ الإيمانَ في قَلبِهِ وَأيّدهُ بِروحٍ منه.

"By Allah, you will be tested. By Allah, you will be flown right and left until no one of you will remain except he, whom Allah has promised, fixed faith into his heart and assisted with a power of His."

In another tradition narrated from them (the infallible imams) it was said:

...حَتّىٰ لا يَبقَى مِنكُم عَلى هذا الأمرِ إلاّ الأندَرُ فالأندَرُ.

"...until no one of you will keep on this matter except the fewer and the fewest."[2]

These people, who keep on the faith and cling to the truth, have been ordered to be patient during the absence of the Hujjah.

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Haroon bin Muslim from al-Qassim bin Orwa from Burayd bin Mo'awiya al-Ijli that Imam Muhammad al-Baqir[3] (s) had said when interpreting the Qur'anic verse:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٢٠٠﴾

[1] *Biharul Anwar*, vol.52 p.115.
[2] *Biharul Anwar*, vol.52 p.115.
[3] He is the fifth imam of the Shia.

"O you who believe! Be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful[1]"

إصْبِروا عَلى أداءِ الفَرائِضِ وَصابِروا عَدُوّكم وَرابِطوا إمامَكُم المُنتَظَرَ.

Be patient in offering the obligations, be patient before your enemy and station yourselves in waiting for your expected imam![2]

It is this few people, whom Imam Ali (s) has addressed when saying:

لا تَستَوحِشوا في طَريقِ الهُدى لِقِلّتِها.

"Do not feel desolate in the way of guidance when there are very few people walking in it."

Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Abu Abdullah Ja'far bin Abdullah al-Muhammadi from his book in Muharram 268AH. He said that Yazeed bin Iss~haq al-Arhabi had told them from Mukhawwal from Furat bin Ahnaf that al-Asbugh bin Nabata had said: I heard Amirul Mo'mineen from above the minbar of Kufa saying:

أيّها النّاسُ! أنا أنفُ الإيمَان، أنا أنْفُ الهُدى وَعَيناهُ. أيّها النّاسُ! لا تَستَوحِشوا في طَريق الهُدى لقلّة مَن يسلُكُه. إنّ النّاسَ اجتَمعوا على مائدة قَليلٍ شَبعُها كَثيرٍ جوعُها، وَاللهُ المُستعانُ، وإنّما يجمَعُ النّاسَ الرّضا والغضبُ. أيّها الناسُ! إنّما عَقرَ ناقَةَ صالحٍ واحدٌ فأصابَهُمُ اللهُ بعذابه بالرّضا لفعله. وآيَةُ ذلك قَولُه عزّ وَجَلّ: "فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾" وقال: "فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾" ألاَ وَمَن سُئِلَ عَن قاتلي فزَعمَ أنّه مؤمنٌ فقد قَتلَني. أيّها النّاسُ! مَن سَلكَ الطّريق وَردَ الماءَ، ومَن حادَ عَنه وقَعَ في التّيه.

O people, I am the nose of faith. I am the nose and the eyes of guidance. O people, do not feel desolate in the way of guidance when there are very few people walking in it. People have gathered at a table, whose satiety is little and whose hunger is

---

[1] Qur'an, 3:200.

[2] *Biharul Anwar*, vol.24 p.219.

much. Allah is the helper! That, which gathers people, is either contentment or anger.

O people, who killed the she-camel of Prophet Salih was one person but Allah afflicted all the people with torment because they became pleased with that person's doing. Allah said: "But they called their companion, so he took (the sword) and slew (her). How (great) was then My punishment and My warning."[1] And He said: "...and (they) slaughtered her, therefore their Lord crushed them for their sin and leveled them (with the ground) and He fears not its consequence."[2] He, who is asked about my killer and alleged that he (the killer) is faithful, (as if he) has killed me.

O people, he, who walks in the (right) way, will get to the water (source) and he, who deviates from it, will get lost.

Then he descended from the minbar."

The same was narrated by Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor from Ahmad bin Noah from ibn Olaym from somebody from Furat bin Ahnaf.[3]

In the saying of Imam Ali (s) "He, who walks in the (right) way, will get to the water (source) and he, who deviates from it, will get lost" there is a clear meaning and a sufficient evidence leading to keeping to the path of the infallible imams (s) and a warning of getting lost when deviating from their path or straying left or right and listening to the raving of the fabricators, whose sayings are like scattered dust or vanishing mirage as Allah says:

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾

"Do men think that they will be left alone on saying, We believe, and not be tried. And certainly We tried those before them, so

---

[1] Qur'an, 54:29-30.

[2] Qur'an, 91:14-15.

[3] *Biharul Anwar*, vol.70 p.108, vol.100 p.95.

Allah will certainly know those who are true and He will certainly know the liars."[1]

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abu Muhammad al-Ghifari from Imam as-Sadiq from his fathers (s) that the Prophet (s) had said:

إيّاكُم وجِدالَ كُلّ مَفتونٍ فإنّهُ ملقّن حُجتّهُ إلى انقضاءِ مُدّته، فإذا انقَضَت مُدّتُهُ ألهَبَتهُ خَطيئَتُه وأحْرَقَتهُ.

"Beware of arguing with any infatuated one because he is prompted (by the Satan) to a certain period and when his period passes, his sin will burn him."[2]

I have collected in this book the traditions narrated by the liable narrators from Imam Ali and the other pure imams (peace be upon them all) talking about al-Ghayba (the disappearance of Imam al-Mahdi) and other subjects. I may have not mentioned all the traditions talking about the subject and what people have of such traditions is much more than what I have mentioned in this book.

I divided the book into chapters beginning with talking about keeping the secret of the Prophet's progeny, imitating their manners and keeping secret what they had been ordered to keep secret from the enemies of the religion and from their enemies and opponents of the different sects of heretics, suspectors and Mu'tazilites,[3] who denied the virtue of Imam Ali (s) and permitted to prefer the ma'moom[4] to the imam and the imperfect one to the perfect one. By doing that they opposed Allah where He said:

---

1 Qur'an, 29:2-3.

2 *Biharul Anwar*, vol.2 p.131,135, vol.71 p.289, *Awalim al-Uloom*, vol. 3 p.435.

3 The followers of an Islamic school of speculative theology that flourished in Basra and Baghdad (8th–10th centuries AD).

4 Ma'moom is one, who offers prayer behind an imam or is led by the imam in other affairs.

أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

"Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge."[1]

They were conceited of their own opinions and blind hearts as Allah said:

فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾

"For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts."[2]

Also, He said:

قُلْ هَلْ نُنَبِّئُكُمْ بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

"Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands."[3]

They denied the virtues and the imamate of the infallible imams (s) after Allah had bound them with the clear proof when saying:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟

"And hold fast by the covenant of Allah all together and be not disunited."[4]

And after the Prophet (s) had confirmed that his progeny were the guides and the ship of safety and that they were one of the two weighty things he had left for us to keep to them when saying:

---

[1] Qur'an, 10:35.
[2] Qur'an, 22:46.
[3] Qur'an, 18:103-104.
[4] Qur'an, 3:103.

إنّي مُخلّفٌ فيكم الثّقلين كتابَ الله وعترتي أهلَ بيتي: حَبلٌ ممدودٌ بَينَكم وبَين الله، طَرفٌ بيد الله وَطرفٌ بأيديكُم. ما إنْ تَمسّكتُم به لَن تضلّوا.

"I have left to you the two weighty things; the Book of Allah and my progeny. They are (as) an extended rope between you and Allah. One end of it is in the hand of Allah and the other is in your hands. If you keep to them (the Qur'an and the progeny), you will never go astray at all."

But when they became indifferent and preferred blindness to guidance, Allah rewarded them with disgrace. Allah said:

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّواْ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ

"And as to Thamood, We showed them the right way, but they chose error above guidance."[1]

And He said:

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ

"Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge."[2]

They opposed the truth intendedly and kept on doing wrongs and became pleased with that; therefore Allah afflicted them with torment "Surely Allah does not do any injustice to men, but men are unjust to themselves."[3]

They themselves were the opponent of the true Shia, who loved the pure and truthful progeny of the Prophet (s), and they themselves denied what the reliable believers narrated from the Prophet's progeny. They criticized the infallible Prophet's progeny and spread their opponents' traditions. They made their fancies, idiotic minds and deviant opinions as their imams whereas Allah had said:

وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾

---

[1] Qur'an, 41:17.
[2] Qur'an, 45:23.
[3] Qur'an, 10:44.

"And certainly We chose them, having knowledge, above the nations."[1]

Then we talked about the "rope" of Allah that He ordered us to keep to and not to separate when He said:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟

"And hold fast by the covenant of Allah all together and be not disunited."

And we mentioned the traditions evidencing this matter. Then we discussed the matter of imamate by mentioning the traditions confirming that it had been determined by Allah. Allah said:

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ

"And your Lord creates and chooses whom He pleases; to choose is not theirs."[2]

So imamate was a covenant by Allah and a deposit that an imam was to deliver to the next imam.

Then we mentioned the traditions confirming that the imams were twelve and the evidences on that were derived from the holy Qur'an, the Torah and the Bible. Then we mentioned the news talking about those, who pretended that they were imams but they were not and that every banner raised before the banner of Imam al-Mahdi (s), would be of a tyrant.

Then we specified individual chapters with various subjects concerning different sides of the matter of the Expected Imam evidenced by Qur'anic verses and true prophetic traditions.

We pray Allah the Almighty to bless the best choice of His creation, the purest of His people, His perfect covenant, the firmest handle, which shall not break off; Muhammad and his pure progeny. We pray Him to assist us in keeping to the truth in this life and in the afterlife, to make our life, death and resurrection on His pure religion and on the loyalty to the choice,

---

[1] Qur'an, 44:32.
[2] Qur'an, 28:68.

whom He has favored with the highest of excellences, whom He has made as mediators between Him and His people and whom He has made the argument over the humanity, to make us succeed in submitting to them by doing what they have ordered to do and refraining from what they have prohibited to do and not to make us among those, who doubt anything of their sayings or suspect their truthfulness. We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the twinkle of an eye, no more no less...He is the Most Generous, the Most Compassionate.

Chapter 1

PRESERVING THE SECRET OF THE PROPHET'S FAMILY

١ - أخبرنا أبو العباس أحمد بن محمد بن سعيد ابن عقدة الكوفي قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال حدثنا عبيس بن هشام الناشري، قال: حدثنا عبدالله بن جبلة، عن سلام بن أبي عمرة، عن معروف بن خربوذ، عن أبي الطفيل عامر بن وائلة قال: قال أمير المؤمنين عليه السلام:

أتحبّونَ أن يُكذَّبَ اللهُ وَرسُولُه؟ حَدّثوا النّاسَ بما يَعرفون، وأمْسِكوا عمّا يُنكِرونَ.

(1) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from Salam bin Abu Omayra from Ma'roof bin Kharrabooth from Abut-Tufayl Aamir bin Wathila that Amirul Mo'mineen (s) had said:

"Do you like Allah and His messenger to be considered as liars? Talk to people with what they know and do not tell them what they deny."[1]

٢ - وحدثني أبو القاسم الحسين بن محمد الباوري قال: حدثنا يوسف بن يعقوب المقرئ السقطي بواسط، قال: حدثني خلف البزار، عن يزيد بن هارون، عن حميد الطويل قال: سمعت أنس بن مالك قال: سمعت رسول الله صلى الله عليه وآله يقول:

لا تحَدّثوا النّاسَ بما لا يَعرِفونَ، أتحبُّونَ أنْ يُكَذَّبَ اللهُ وَرَسولُهُ؟

(2) Abul Qassim al-Husayn bin Muhammad al-Bawari narrated from Yousuf bin Ya'qoob al-Muqri' as-Saqti from Khalaf al-Bazzaz from

---

[1] *Awalim al-Uloom*, vol.3 p.312.

Yazeed bin Haroon from Hameed at-Taweel that Anass bin Malik had said: "I heard the Prophet (s) saying:

"Do not tell people of what they do not know. Do you like Allah and His messenger to be considered as liars?"[1]

٣ - وحدثنا أحمد بن محمد بن سعيد ابن عقدة قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن قال: حدثنا إسماعيل بن مهران قال: حدثنا الحسن بن علي بن أبي حمزة، عن عبد الأعلى بن أعين قال: قال لي أبو عبد الله جعفر بن محمد عليه السلام:

يا عَبدَ الأعلى، إنّ احتمالَ أمْرِنا لَيسَ مَعرِفَتَه وَقبولَه. إنّ احتمالَ أمرِنا هُو صَونُه وسِتْرُه عَمَّن لَيسَ من أهْله، فَأقْرِئهُم السّلام وَرحمَةَ الله - يَعني الشّيعَةَ - وقُل: قَال لَكم: رَحِمَ اللهُ عَبداً استَجرَّ مودَّةَ النّاسِ إلى نفسه وإلَينا بأنْ يُظهِرَ لهم ما يَعرفونَ ويكُفّ عَنهم ما يُنكِرون. (ثمّ قال) ما النّاصِب لنا حَربا بأشَدَّ مَؤونةً من النّاطق عَلينا بما نَكرَهُه.

(3) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Younus bin Ya'qoob al-Ju'fi Abul Hasan from Isma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza that Abdul A'la bin A'yun had said: "Abu Abdullah Ja'far bin Muhammad (Imam as-Sadiq) said to me:

"O Abdul A'la, undertaking our matter[2] is not by knowing and accepting it. It is by preserving and keeping it secret from those, who are not reliable. Deliver to them (the Shia) my greeting and tell them that he (Imam as-Sadiq) says to you: May Allah have mercy upon one, who brings himself and us people's love by showing them what they know and refrain from telling them what they deny. He, who makes war against us, is not worse than one, who fabricates against us what we hate."[3]

٤ - وحدثنا أحمد بن محمد بن سعيد، قال: حدثنا أبو عبد الله جعفر بن عبد الله من كتابه في رجب سنة ثمان ومائتين قال: حدثنا الحسن بن علي بن فضال قال: حدثني صفوان بن يحيى، عن إسحاق بن عمار الصيرفي، عن عبد الأعلى بن أعين عن أبي عبد الله

---

[1] *Awalim al-Uloom*, vol.3 p.312.

[2] It is the matter of the disappearance and the reappearance of Imam al-Mahdi (s).

[3] *Awalim al-Uloom*, vol.3 p.315.

جعفر بن محمد عليه السلام أنه قال:

لَيسَ هذا الأمرُ مَعرفَتَهُ وَولايتَهُ فقَط حَتّىٰ تَستُرَه عمّن ليسَ من أهله، وبحَسبكم أن تقولوا ما قُلنا وتَصمتوا عمّا صَمتْنا، فإنّكم إذا قُلتم ما نَقول وسَلّمتُم لنا فيما سَكَتنا عنهُ فقَد آمنتُم بمثلِ ما آمنّا به. قالَ اللهُ تعالى: ﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا﴾ قالَ عَليّ بن الحُسين عليه السلام: حدِّثوا النّاسَ بما يَعرفونَ، ولا تُحَمِّلوهُم ما لا يُطيقونَ فتُغروهُم بنا.

(4) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah from al-Hasan bin Ali bin Fadhdhal from Safwan bin Yahya from Iss~haq bin Ammar as-Sayrafi from Abdul A'la that Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) had said:

"Knowing this matter is not enough to prove your loyalty unless you keep it secret from those, who are not reliable. It suffices you to say what we have said and to be silent on what we have been silent on. If you tell of what we have said and submit to what we have kept silent, then you have believed in what we have believed in. Allah says: (And if they believe in the like of that which ye believe, then they are rightly guided).[1] Ali bin al-Husayn has said: "Tell people of what they know and do not burden them with that they cannot bear then you will lead them to avoid us."[2]

٥ - وأخبرنا عبد الواحد بن عبد الله بن يونس الموصلي قال: حدثنا محمد بن جعفر القرشي قال: حدثني محمد بن الحسين بن أبي الخطاب قال: حدثنا محمد بن غياث عن عبد الأعلى بن أعين قال: قال أبو عبد الله جعفر بن محمد عليه السلام:

إنَّ احتمالَ أمرنا ليسَ هو التّصديقَ به والقَبولَ له فقَط، إنّ من احتمال أمرنا سترَهُ وصيانَتَه عَن غيرِ أهله، فأقرِئْهُم السّلامَ ورَحمةَ الله - يعنى الشيعة - وقُل لهُم: يَقولُ لكُم: رحمَ اللهُ عَبداً اجتَرَّ مَودَّةَ النّاسِ إلَيَّ وإلى نَفسه، يُحدّثُهم بما يعرفون ويستُرُ عنهُم ما يُنكرون. ثم قال لي: **والله ما النّاصبُ لنا حَرباً أشَدُّ مَؤونَةً علَينا من النّاطقِ عَلينا بما نَكرَهُه** - وذكر الحديث بطوله -.

---

[1] Qur'an, 2:137.

[2] *Awalim al-Uloom*, vol.3 p.315.

(5) Abdul Wahid bin Abdullah bin Younus al-Moossily narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Ghiyath from Abdul A'la that Imam as-Sadiq (s) had said to him:

"Undertaking our matter is not by believing and accepting it only. Undertaking our matter is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greeting to them (the Shia) and tell them that he (Imam as-Sadiq) says to you: May Allah have mercy upon one, who brings me and himself people's love by telling them of what they know and concealing what they deny. By Allah, he, who makes war against us, is not more harmful to us than one, who accuses us of what we hate."[1]

٦ - وأخبرنا عبد الواحد بن عبد الله قال: أخبرنا أحمد بن محمد بن رباح الزهري عن محمد بن العباس الحسني عن الحسن بن علي بن أبي حمزة البطائني عن محمد الخزاز قال: قال أبو عبد الله عليه السلام:

مَن أذاعَ علينا حَديثنا هو بِمنزِلةِ مَن جَحدنا حقّنا.

(6) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Muhammad bin al-Abbas al-Hasani from al-Hasan bin Ali bin Abu Hamza al-Bata'ini from Muhammad al-Kharraz that Abu Abdullah (Imam as-Sadiq) had said:
"He, who spreads our (secret) traditions, is like one, who denies our right."[2]

٧ - وبهذا الإسناد، عن الحسن بن علي بن أبي حمزة، عن الحسن بن السري قال: قال أبو عبد الله عليه السلام:

إنّي لأُحدّث الرجُلَ الحديثَ فينطَلقُ فيُحدّثُ به عَني كما سمعَهُ فأَستَحلُّ به لَعنَهُ والبراءَةَ منه.

(7) The same previous series of narrators from al-Hasan bin Ali bin Abu Hamza from al-Hasan as-Sariy that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Awalim al-Uloom*, vol.3 p.315.
[2] *Awalim al-Uloom*, vol.3 p.315.

"When I tell someone a tradition and he spreads it as he hears it from me, he will deserve to be cursed and repudiated."[1]

He meant that if that someone would spread the tradition among those who were not reliable or qualified. Imam as-Sadiq's saying showed that he wanted some of the traditions to be kept secret and not to be spread.

٨ - وبه عن الحسن بن علي بن أبي حمزة، عن القاسم الصيرفي، ابن مسكان قال: سمعت أبا عبد الله عليه السلام يقول:

قومٌ يزعُمون إنّي إمامُهم. والله ما أنا لهم بإمام! لَعنهُمُ اللهُ كلَّما سَترتُ ستراً هَتكوهُ. أقولُ كذا وكذا، فَيقولونَ إنّمَا يعني كذا وكذا. إنّما أنا إمامُ مَن أطاعَني.

(8) The previous series of narrators from al-Hasan bin Ali bin Abu Hamza from al-Qassim as-Sayrafi that ibn Miskan had said: I heard Abu Abdullah as-Sadiq (s) saying:

Some people pretend that I am their imam. By Allah, I am not their imam. May Allah curse them. Whenever I put a curtain they tore it! I say so and so and they say: he means so and so. Definitely I am the imam of whoever obeys me."[2]

٩ - وبه عن الحسن، عن كرام الخثعمي قال: قال أبو عبد الله عليه السلام:

أما والله لو كانتْ على أفواهكم أوكيَةً لحدَّثتُ كُلَّ امرئٍ منكُم بما لهُ، والله لَو وَجَدتُ أتقياءَ لتَكلّمتُ، والله المُستَعانُ.

(9) The previous series from al-Hasan from Karram al-Khath'ami that Abu Abdullah (s) had said:
"By Allah, if your mouths were bound with bands, I would tell every one of you something. By Allah, if I found *(atqiya')*[3] among you, I would talk. Allah is the Assistant!"[4]

---

[1] *Awalim al-Uloom*, vol.3 p.315.
[2] *Awalim al-Uloom*, vol.3 p.311.
[3] Atqiya': those who use Taqiyya, which means "self-protection", the practice of concealing one's belief and forgoing ordinary religious duties when under threat of death or injury to oneself or one's fellow Muslims.
[4] *Awalim al-Uloom*, vol.3 p.531.

١٠ - وبه عن الحسن، عن أبيه، عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقول:

سرٌّ أسَرَّهُ اللهُ إلى جبرَئيلَ وأسَرَّهُ جبرئيلُ إلى محَمَّد وأسَرَّه محَمّدٌ إلى عَليٍّ وأَسَرّهُ عَليٌّ إلَى مَن شاءَ اللهُ واحِداً بَعدَ واحِدٍ، وأنتُم تَتكلّمونَ بِه في الطّرُقِ!

(10) The previous series from al-Hasan from his father that Abu Baseer had said: I heard Abu Ja'far (Imam al-Baqir) saying:

"It is a secret that Allah has revealed to Gabriel, Gabriel revealed to Muhammad, Muhammad revealed to Ali and Ali revealed to those, whom Allah willed, one after the other but you are spreading it in the streets!"[1]

١١ - وحدثنا محمد بن همام بن سهيل قال حدثنا عبد الله بن العلاء المذاري قال حدثنا إدريس بن زياد الكوفي قال: حدثنا بعض شيوخنا قال: قال المفضل: أخذت بيدك كما أخذ أبو عبد الله عليه السلام بيدي وقال لي:

يا مُفَضّلُ! إنّ هذا الأمر ليسَ بالقَول فقَط، لا واللهِ حتّى يَصونَهُ كَما صانهُ اللهُ ويُشَرّفهُ كما شَرّفهُ اللهُ ويُؤدّي حقَّه كمَا أمرَ اللهُ.

(11) Muhammad bin Hammam bin Suhayl narrated from Abdullah bin al-Ala' al-Mathari from Idreess bin Ziyad al-Kufi from one of his sheikhs that al-Mufadhdhal had said to him: "I hold your hand as Abu Abdullah (s) has held my hand and said to me:

"O Mufadhdhal, this matter is not achieved by saying only. No, by Allah, it is not so until (our companions) preserve it as Allah has preserved it, honor it as Allah has honored it and care for it deservingly as Allah has ordered."[2]

١٢ - وأخبرنا عبد الواحد بإسناده، عن الحسن، عن حفص بن نسيب فرعان قال: دخلتُ على أبي عبد الله عليه السلام أيام قتْلِ المعلّي بن خُنيس مولاه فقال لي:

يا حَفصُ! حدَّثتُ المُعلّى بأشياءَ فأذاعَها فابتُليَ بالحَديد. إنّي قُلتُ لهُ: إنّ لنا حديثاً مَن حَفظَهُ عَلينا حَفظهُ اللهُ وحَفظَ عَليه دينَهُ ودُنياهُ، وَمَن أذاعَهُ عَلينا سَلَبَهُ اللهُ دينَهُ ودُنياهُ. يا مُعَلّى! إنّهُ مَن كتَم الصَّعبَ مِن حديثِنا جَعلَهُ اللهُ نوراً بَينَ عَينَيهِ ورَزَقَهُ

---

[1] *Awalim al-Uloom*, vol.3 p.531.

[2] *Awalim al-Uloom*, vol.3 p.531.

العزَّ في النّاسِ، وَمَن أذاعَ الصّعبَ مِن حديثِنا لم يُمتْ حَتىّ يعضَّهُ السّلاحُ أو يموتَ متَحَيّراً.

(12) Abdul Wahid narrated from al-Hasan that Hafs bin Naseeb Far'an had said: "I came to Abu Abdullah (s) when his mawla[1] al-Mu'alla bin Khunays was killed. He said to me:

"O Hafs, I have told al-Mu'alla of some things but he spread them then he was afflicted with (iron).[2] I have said to him: We have some traditions, which if someone keeps secret Allah will save his religion and life and if he spreads, Allah will deprive him of his religion and life. O Mu'alla, if one hides the serious traditions of ours, Allah will make that as light between his eyes and grant him with glory among people and if one spreads the serious traditions of ours, he will not die until he is bitten by weapon or he dies confusedly."[3]

[1] Freed slave.

[2] "Afflicted with iron" means that he was killed by a sword.

[3] *Awalim al-Uloom*, vol.3 p.311.

Chapter 2

KEEPING TO THE "ROPE" OF ALLAH

١ - حدثنا محمد بن عبد الله بن المعمر الطبراني بطبرية سنة ثلاث وثلاثين وثلاثمائة - وكان هذا الرجل من موالي يزيد بن معاوية ومن النصاب - قال: حدثني أبي، قال: حدثني علي بن هاشم والحسين بن السكن معا قالا: حدثنا عبد الرزاق بن همام قال: أخبرني أبي، عن مينا مولى عبد الرحمن بن عوف، عن جابر بن عبد الله الأنصاري قال: وفد على رسول الله ﷺ أهل اليمن فقال النبي ﷺ:

جاءَكُم أهلُ اليمَنِ يبُسّونَ بَسيساً.

(1) Muhammad bin Abdullah bin al-Mu'ammar at-Tabarani, who was a freed slave of Yazeed bin Mo'awiya and was one of the opponents of Ahlul Bayt,[1] narrated in Tabariya in 333 AH. from his father from Ali bin Hashim and al-Husayn bin as-Sakan together from Abdur-Razak bin Hammam from his father from Meena, the freed slave of Abdurrahman bin Ouff, that Jabir bin Abdullah al-Ansari had said: "Once, some people of Yemen came to Medina. The Prophet (s) said:

"They come to you gently."

فلما دخلوا على رسول الله ﷺ قال: **قَومٌ رقيقَةٌ قلوبُهُم، راسِخٌ إيمانُهُم. وَمنهُم المَنصورُ؛ يخرُجُ في سَبعينَ ألفاً يَنصُر خَلَفي وَخَلَف وَصِيّي. حَمائِلُ سُيوفِهِمُ المِسكُ.**

فقالوا: يا رسول الله ومن وصيك؟

فقال: **هُو الّذي أمَرَكمُ اللهُ بالاعتِصامِ به فقَالَ** ﷻ: ﴿وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعًا

---

[1] The Prophet's progeny.

وَلَا تَفَرَّقُوا﴾

فقالوا: يا رسول الله بيّن لنا ما هذا الحبل.

When they came to the Prophet (s), he said:

"They are people of gentle hearts and deep-rooted faith. From among them there will be al-Mansoor. He will come with seventy thousand soldiers. He will support my descendant and my guardian's descendant. The sheaths of their swords are from musk."

They said: "O messenger of Allah, who is your guardian?" The Prophet (s) said:

'It is he, whom Allah has ordered you to keep to when He has said: (And hold fast by the covenant (rope) of Allah all together and be not disunited)."

They said: "O messenger of Allah, will you declare to us what this rope is?"

فقال: هوَ قولُ الله: ﴿إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ﴾ فالحَبلُ مِن اللهِ كِتابُه، والحَبلُ مِن النّاسِ وَصِيّي.

فقالوا: يا رسول الله من وصيك؟

فقال: هُو الّذي أنزَلَ اللهُ فيه: ﴿أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنۢبِ ٱللَّهِ﴾

فقالوا: يا رسول الله وما جنب الله هذا؟

He said: "It is the saying of Allah, 'save (where they grasp) a rope from Allah and a rope from men.'[1] The rope from Allah is His Book and the rope from people is my guardian."

They asked: "O messenger of Allah, who is your guardian?" He said:

"It is he about whom Allah has revealed, 'Lest a soul should say: O woe to me! For what I fell short of my duty to Allah.'[2]"
They asked: "O messenger of Allah, what is this duty to Allah?"

---

[1] Qur'an, 3:112.
[2] Qur'an, 39:56.

فقال: **هوَ الّذي يقولُ اللهُ فيه: ﴿وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾﴾ هو وصِيّي والسّبيلُ إليَّ من بَعدي.**

فقالوا: يا رسول الله بالذي بعثك بالحق نبياً أرناه فقد اشتقنا إليه.

فقال: **هو الّذي جَعلَهُ اللهُ آيَةً للمؤمنين المُتوسّمينَ، فإنْ نَظرتُم إلَيه نَظَرَ مَن كانَ لهُ قَلبٌ أو ألْقَى السّمعَ وهوَ شَهيدٌ عَرفتُم أنّه وصِيّي كمَا عرفتُم أنّي نَبيُّكم، فَتخلّلوا الصّفوفَ وتَصَفّحوا الوجوهَ فمَن أهوَتْ إليه قُلوبُكم فإنّه هوَ، لأنّ الله ﷻ يَقول في كتابه: ﴿فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ﴾ أي إلَيه وإلى ذُرّيّته عليهم السلام.**

He said: "It is what Allah has said about, 'And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger.'[1] It is my guardian and the way that leads to me."

They said: "O messenger of Allah! By Him, Who has sent you with the truth, declare him to us. We are so eager to know who he is." He said:

"It is he, whom Allah has made as a sign for the true believers. If you look at him with a look of (him who has a heart, or gives ear with full intelligence), you will know that he is my guardian as you have known that I am your prophet. Go through the rows and stare at the faces then see towards whom your hearts incline. It will be him because Allah has said: (therefore make the hearts of some people yearn towards them).[2] It means towards him and his progeny (s)."

ثم قال: فقام أبو عامر الاشعري في الاشعريين، وأبو غرة الخولاني في الخولانيين، وظبيان، وعثمان بن قيس في بني قيس، وعرنة الدوسي في الدوسيين، ولاحق بن علاقة، فتخللوا الصفوف وتصفحوا الوجوه وأخذوا بيد الأنزع الأصلع البطين وقالوا: إلى هذا أهوت أفئدتنا يا رسول الله.

فقال النبي صلى الله عليه وآله: **أنتُم نجَبَةُ اللهِ حينَ عرفتُم وصِيَّ رَسولِ اللهِ قَبلَ أن تَعرفوهُ، فَبِمَ عَرفتُم أنّهُ هوَ؟**

---

[1] Qur'an, 25:27.
[2] Qur'an, 14:37.

Then Abu Aamir al-Ash'ari, Abu Ghurra al-Khawlani, Dhabyan, Uthman bin Qays, Arana ad-Dousi and Lahiq Bin Alaqa from among their tribes went through the rows, stared at the faces and held the hand of (the bald, potbellied man)[1] and said: "O messenger of Allah, towards this man our hearts yearned." The Prophet (s) said:

"You are the elite of Allah where you recognized the Prophet's guardian before you have been told about him. How did you know that he was him?"

فرفعوا أصواتهم يبكون ويقولون: يا رسول الله نظرنا إلى القوم فلم تحن لهم قلوبنا ولما رأيناه رجفت قلوبنا ثم اطمأنت نفوسنا، وانجاشت أكبادنا، وهملت أعيننا، وانثلجت صدورنا حتى كأنه لنا أب ونحن له بنون.

فقال النبي ﷺ: ﴿وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾ **أنتم منهم بالمَنْزلَةِ الّتي سبَقتْ لكُم بها الحُسنى، وأنتُم عَن النّار مُبعَدونَ.**

They began crying and said: "O messenger of Allah, we looked at the people but our hearts did not incline to any of them. When we saw this man our hearts trembled and then our souls felt assured, our eyes shed tears and our chests became pleased as if he was our father and we were his children." The Prophet (s) recited:

"But none knows its interpretation except Allah and those who are firmly rooted in knowledge."[2] You are near them in your good position and you are far away from Hell.

قال: فبقي هؤلاء القوم المسمون حتى شهدوا مع أمير المؤمنين عليه السلام الجمل وصفين فقتلوا بصفين رحمهم الله، وكان النبي ﷺ بشرهم بالجنة وأخبرهم أنهم يستشهدون مع علي بن أبي طالب عليه السلام.

These men remained loyal until they fought with Imam Ali (s) in the battles of al-Jamal (the camel) and Siffeen, in which they were martyred. May Allah have mercy upon them. The Prophet (s) had brought them

[1] Imam Ali (s).
[2] Qur'an, 3:7.

good news to be in Paradise and had predicted that they would have been martyred with Imam Ali (s)."[1]

٢ – أخبرنا محمد بن همام بن سهيل قال: حدثنا أبو عبد الله جعفر بن محمد الحسني قال: حدثنا أبو إسحاق إبراهيم بن إسحاق الحميري، قال: حدثنا محمد بن يزيد بن عبد الرحمن التيمي، عن الحسن بن الحسين الأنصاري، عن محمد بن الحسين، عن أبيه، عن جده قال: قال علي بن الحسين عليهما السلام: كانَ رسولُ اللهِ صلى الله عليه وآله ذاتَ يَومٍ جالِساً ومعَهُ أصحابُه في المَسجِدِ فقالَ:

يَطلُعُ عَليكُم مِن هذا البابِ رجُلٌ مِن أهلِ الجَنَّةِ يسألُ عمّا يَعنيه.

(2) Muhammad bin Hammam bin Suhayl narrated from Abu Abdullah Ja'far bin Muhammad al-Hasani from Abu Iss~haq Ibraheem bin Iss~haq al-Khaybari[2] from Muhammad bin Yazeed bin Abdurrahman at-Taymi from al-Hasan bin al-Husayn al-Ansari from Muhammad bin al-Husayn al-Ansari from his father from his grandfather that Ali bin al-Husayn (Imam as-Sajjad[3] (s)) had said: "One day the Prophet (s) was sitting with his companions in the mosque. He said:

"A man will come to you from this gate. He will be one of the people of Paradise. He asks about what concerns him."

فطَلَعَ رجُلٌ طَويلٌ يُشبهُ برِجالِ مُضرَ. فتقدّمَ فسلَّمَ عَلى رسولِ اللهِ صلى الله عليه وآله وجلَس، فقالَ: يا رسولَ اللهِ إنّي سَمعتُ اللهَ عزّ وجلّ يقولُ فيما أنزَلَ: ﴿وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ﴾ فَما هذا الحَبلُ الّذي أمرَنا اللهُ بالاعتصامِ به وألاّ نتَفَرَّقَ عنهُ؟ فأطْرقَ رسولُ اللهِ صلى الله عليه وآله مَليّاً، ثمّ رفعَ رأسَه وأشارَ بيدِه إلى عَليّ بنِ أبي طالبٍ عليه السلام وقالَ:

هذا حَبلُ اللهِ الّذي مَن تمسّكَ به عُصِمَ به في دُنياهُ ولم يَضِلّ به في آخِرته.

Then a tall man looking like the people of Mudhar[4] came in. He advanced, greeted the Prophet (s) and sat down. He said: "O messenger of Allah, I have heard Allah saying in His Book: (And hold fast by the covenant (rope) of Allah all together and be not disunited). Then what

---

[1] *Biharul Anwar*, vol.34 p.17, 112, *Mo'jam Ahadeeth al-Imam al-Mahdi* vol.1 p.293.

[2] or al-Himyari but the most correct is al-Ahmary.

[3] He is the fourth imam of the Shia.

[4] Mudhar was one of the great tribes in Arabia.

is this "rope" that Allah has ordered us to keep to and not to separate from?" The Prophet (s) pondered long and then raised his head and pointed with his hand to Ali bin Abu Talib (s) saying:

"This is the "rope" of Allah. He, who keeps to him, will be saved in his life and will not be deviant in his afterlife."

فوَثَبَ الرّجلُ إلى عَليٍّ عليه السلام فاحتَضَنَهُ مِن وَراءِ ظَهرِه وهو يقولُ: اِعتَصَمْتُ بحَبلِ اللهِ وَحبلِ رسولِه، ثمّ قامَ فَولّى وخَرَجَ، فقامَ رجُلٌ مِن النّاسِ فقالَ: يا رسولَ اللهِ، ألحَقُهُ فأسألُه أن يَستغفِرَ لي؟ فقالَ رسولُ اللهِ: **إذاً تجِدُه مُوفّقاً**. فقال: فلحِقَه الرّجلُ فسأله أن يَستغفِرَ اللهُ لهُ.

The man jumped and embraced Imam Ali (s). He said: "I have kept to the rope of Allah and the rope of His messenger." Then he left. A man from among the people got up and said: "O messenger of Allah, do I follow after him and ask him to pray Allah to forgive me?" The Prophet (s) said:

"Then you find him pleased."

He followed him and asked him to pray Allah for him.

فقالَ له: أفهِمتَ ما قالَ لي رسولُ اللهِ صلى الله عليه وآله وما قلتُ لهُ؟ قال: نعم. قال:

فإن كُنتَ مُتمسّكاً بذلك الحبلِ يغفرِ اللهُ لكَ وإلاّ فلا يَغفرِ اللهُ لكَ.

He said to him: "Did you understand what the Prophet (s) said to me and what I said to him?"

He said: "Yes, I did." He said:

"If you keep to that rope, then Allah will forgive you; otherwise He will not forgive you."[1]

If the Prophet (s) had not declared for us the rope of Allah that He had ordered us in His Book to keep to and not to separate from, then the opponents would have interpreted it according to their fancies and turned it away to other than what Allah and his messenger had meant.

[1] *Biharul Anwar*, vol.36 p.16.

But the Prophet (s) had said in his speech he made in the mosque of al-Khayf during the last hajj (farewell hajj):

إنّي فَرطُكم وإنّكم واردونَ عليَّ الحوضَ، حَوضاً عرضُه ما بَين بُصرى إلى صَنعاء، فيه قدحان عدَدَ نُجومِ السّماء. ألا وإنّي مُخلّفٌ فيكُم الثّقلَين، الثّقلُ الأكبرُ القُرآنُ، والثّقلُ الأصغرُ عترتي أهلَ بَيتي، هما حَبلُ الله ممدودٌ بينَكم وبينَ الله ﷻ، ما إنْ تمسّكتُم به لنْ تضلوا، سَببٌ منه بيد الله وسَببٌ بأيديكُم.

"I shall precede you (to Paradise) and you will come to me at the pond, whose width is as between Busra and San'aa.[1] It has cups as much as the stars of the sky. I have left to you the two weighty things; the great one is the Qur'an and the minor one is my family. They both are the rope of Allah. It is extended between you and Almighty Allah. If you keep to it, you will never go astray at all. One of its ends is in the hand of Allah and the other is in your hands."

It has this addition according to another tradition:

إنّ اللّطيفَ الخبيرَ قَد نبّأني أنّهما لَن يفترقا حتّى يردا عليَّ الحوضَ كإصبعَيَّ هاتَين -وجَمع بين سبّابَتيه- ولا أقولُ كَهاتَين - وجَمع بَين سبّابته والوُسطى- فَتفضُلَ هذه على هَذه.

"The Most Kind has told me that they will not separate until they come to me at the pond (of Paradise) together like these two forefingers. (He gathered his two fingers)."[2]

The same was narrated by Abdul Wahid bin Abdullah bin Younus al-Moossili from Muhammad bin Ali bin Ibraheem bin Hashim from his father from his grandfather from Muhammad bin Abu Omayr from Hammad bin Eessa from Hurayz from Abu Abdullah Ja'far bin Muhammad bin Ali (as-Sadiq) from his father from his forefathers from Imam Ali (s).

Also it was narrated by Abdul Wahid bin Abdullah from Muhammad bin Ali from his father from his grandfather from al-Hasan bin Mahboob and al-Hasan bin Ali bin Fadhdhal from Ali bin Aqaba from Abu Abdullah (Imam as-Sadiq).

---

[1] Busra is a town in Syria and San'aa is the capital of Yemen.

[2] *Biharul Anwar*, vol.92 p.102.

And the same was narrated by Abdul Wahid bin Muhammad bin Ali from his father from his grandfather from al-Hasan bin Mahboob from Ali bin Ri'ab from Abu Hamza ath-Thimali from Abu Ja'far Muhammad bin Ali al-Baqir (s).

The holy Qur'an always has been with Ahlul Bayt and they always have been with the holy Qur'an. They both are the rope of Allah. They never separate as the Prophet (s) has told. This is an evidence for any one, whom Allah has guided to His true religion, showing that whoever resorts to other than the holy Qur'an and Ahlul Bayt, whom Allah has made the guardians after the Prophet (s) and made obeying them as one of the necessary obligations of religion, in looking for knowledge and orders of the Qur'an and all the religious affairs, definitely will go astray and perish and cause others to perish.

Ahlul Bayt were those, whom the Prophet (s) had offered as the highest examples to his umma. He said:

مَثَلُ أهلِ بَيتي فيكُم كَمثَلِ سَفينَةِ نوحٍ مَن رَكِبها نجَا ومَن تَخَلّفَ عَنها غَرِقَ.

"My family to you is like the Ark of Noah. Whoever rides on it will be safe and whoever lags behind it will drown."

He also said:

مَثَلُ أهلِ بَيتي فيكُم كَمثَلِ بابِ حِطّة في بَني إسرائيلَ الّذي مَن دخَلهُ غُفِرَت ذُنوبُه واستَحَقّ الرّحمَةَ والزّيادَة مِن خالقِه.

"The example of my family to you is like the Gate of Forgiveness of the Israelites. Whoever enters it his sins will be forgiven and will deserve mercy and blessing of Allah."

Allah has said:

وَٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا وَقُولُواْ حِطَّةٞ نَّغۡفِرۡ لَكُمۡ خَطَٰيَٰكُمۡۚ وَسَنَزِيدُ ٱلۡمُحۡسِنِينَ ٥٨

"...And enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others)."[1]

Imam Ali (s) said in one of his speeches:

[1] Qur'an, 2:58.

ألا إنّ العلمَ الّذي هَبطَ به آدَمُ من السّماء إلى الأرضِ وجميع ما فُضّلَت به النّبيّونَ إلى خاتم النّبيّينَ في عترَة خاتمِ النّبيّينَ. فأينَ يُتاهُ بكم؟ بَل أينَ تَذهَبونَ؟ يا مَن نَسخَ من أصلاب أصْحاب السّفينَة هذا مثلها فيكُم. فَكما نجَا في هاتيكَ مَن نجَا فَكذلكَ يَنجو من هذه مَن يَنجو. وَيلٌ لِمَن تخَلّف عَنهُم.

"The knowledge that Adam has brought from the Heaven to the earth and all the virtues of the prophets until the last of them, Prophet Muhammad, have been granted to Ahlul Bayt. So whereto do you go astray? Where do you go, O you, who have been derived from the people of the Ark? As some only had been saved there, here also some only will be saved. Woe to one, who opposes them (the infallible imams)."

He also said:

إنّ مَثلَنا فيكُم كَمَثلِ الكَهفِ لأصحابِ الكَهفِ، وَكبابِ حِطّة وهُو بابُ السِّلْم، فادخُلوا في السّلمِ كافّةً.

"We, to you, are like the cave to the People of the Cave and like the Gate of Forgiveness, which is the gate of peace. So be in peace all of you."

He also said through his speech:

ولَقَد علمَ المُستَحفَظونَ من أصْحاب مُحَمَّد أنّه قالَ: إنّي وأهْلَ بَيتي مُطَهّرون؛ فلا تَسبقوهُم فَتضلّوا، ولا تَخَلّفوا عَنهُم فَتزِلّوا، ولا تُخالفوهُم فَتجهَلوا، ولا تُعَلّموهُم فإنّهُم أعلَمُ منكُم. هُم أعلَمُ النّاسِ صغاراً، وَأعلَمُ النّاسِ كِباراً، فاتّبعوا الحَقَّ وأهْلَه حَيثُما كانَ، وزايلوا الباطِلَ وأهْلَهُ حَيثُما كانَ.

"The loyal companions of Muhammad are certain that he has said: "I and my family are infallible. Do not precede them in order not to go astray, do not lag behind them in order not to fall in mistakes, do not object to them in order not to be ignorant and do not teach them because they are much more aware than you. They are the most aware when young and the most aware when old. Follow the truth and its people wherever they are and be far away from the untruth and its people wherever they are."

But unfortunately people brushed all that aside. They considered the orders of the Prophet (s) as ridiculous and raving. They refused to follow those, whom Allah and His messengers had ordered to be obeyed. Allah said:

فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

"So, ask the followers of the reminder if you do not know."[1]

أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ

"Obey Allah and obey the Messenger and those in authority from among you."[2]

The Prophet (s) confirmed many times that safety was bound by keeping to Ahlul Bayt, doing according to their sayings, submitting to their orders, learning from them and walking in their path; nevertheless people resorted to others than them and ascribed their virtues to those others. They became pleased with those others and so Allah deprived them from the true knowledge. They began to interpret according to their fancies and analogies and they became satisfied with their own minds away from the guidance of Allah, His messenger and the infallible imams, whom Allah had appointed to be the guides for His people. When they brushed all that aside and depended on their own opinions, Allah left them to stray in confusion and deviation and consequently they perished and caused others to perish. Allah said:

قُلْ هَلْ نُنَبِّئُكُمْ بِٱلْأَخْسَرِينَ أَعْمَـٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

"Say: Shall We inform you of the greatest losers in (their) deeds. (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands."[3]

As if people had not heard the saying of Allah:

---

[1] Qur'an, 21:7.
[2] Qur'an, 4:59.
[3] Qur'an, 18:103-104.

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

"And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger. O woe is me! would that I had not taken such a one for a friend."[1]

So was that "messenger" but Muhammad (s)? And who was that "one" mentioned in the verse? Immediately after that Allah said:

لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى

"Certainly he led me astray from the reminder after it had come to me."[2]

It meant after acknowledging Islam and becoming a Muslim. Then what was that "reminder" which that one's friend had led him astray from? Was it not the holy Qur'an and Ahlul Bayt? Allah had called the Prophet (s) as "reminder" when He said:

قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا

"Allah has indeed revealed to you a reminder; a messenger."[3]

And when He said:

فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

"So, ask the followers of the reminder if you do not know."[4]

Was the "reminder" mentioned in the verse but the Prophet (s)? And who were the "followers of the reminder" save the Prophet's family?

Then Allah said:

وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾

"...And the Satan fails to aid man."[5]

---

[1] Qur'an, 25:27-28.
[2] Qur'an, 25:29.
[3] Qur'an, 65:10-11.
[4] Qur'an, 21:7, 16:43.
[5] Qur'an, 25:29.

Definitely the Satan would lead his followers away from the "reminder" and then they would lose in this life and the afterlife. Allah said expressing the Prophet's situation:

وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾

"And the Messenger cried out: O my Lord! surely my people have treated this Qur'an as a forsaken thing."[1]

They became indifferent to the Qur'an, to which and to Ahlul Bayt Allah had ordered them to keep.

Did this blame not concern the people, to whom the Qur'an had been revealed? Did it not concern the people of this umma, who had wronged their Prophet's family and left the Qur'an aside? It was they, whom the Prophet (s) would witness against on the Day of Resurrection for they had preferred the pleasures of this life to their religion out of doubting Muhammad (s) and envying his family because Allah had favored them with great excellences.

The Prophet (s) said:

إنّ قَوماً من أصْحابي يختَلجونَ دوني يَومَ القيامَة من ذات اليَمين إلى ذات الشّمال فأقولُ: يا ربِّ أُصَيحابي أصَيحابي - وفي بعض الحديث أصحابي أصحابي - **فيُقالُ: يا مُحَمّدُ إنّكَ لا تَدري ما أحدَثوا بعدَكَ. فأقولُ: بُعداً بُعداً، سُحقاً سُحقاً.**

"On the Day of Resurrection, some of my companions will quiver right and left. I will say: O my God, they are my companions. It will be said: O Muhammad, you do not know what they have committed after you. Then I will say: Away with them! Away with them!"

Allah confirmed this by saying:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾

"And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed

[1] Qur'an, 25:30.

will you turn back upon your heels? And whoever turns back upon his heels will by no means do harm to Allah in the least and Allah will reward the grateful."[1]

This verse had a certain evidence that there would be some people, who would turn back on their heels after the death of the Prophet (s) and who would deny the orders of Allah and His messenger. Allah said:

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

"...Then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them."[2]

Allah would double torment and disgrace for those, who wronged the Prophet's family and deprived them of their rights and who changed the orders of Allah when He ordered that they (the Prophet's family) were to be obeyed, loved and taken as guides. Allah said:

قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ

"Say: No reward do I ask of you for this except the love of those near of kin."[3]

أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

"... Is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"[4]

The true believers of the umma had agreed upon that Imam Ali (s) was the guardian of the Prophet (s). He guided the companions to the truth often and always and none of them ever guided him. They all were in need of him but he was not in need of any of them. He knew and taught all kinds of knowledge but none of them ever taught him a bit.

---

[1] Qur'an, 3:144.
[2] Qur'an, 24:63.
[3] Qur'an, 42:23.
[4] Qur'an, 10:35.

They did wrong to Fatima, the infallible Prophet's daughter, to a degree that she (s) recommended in her will to be buried secretly at night and that none of her father's umma was to offer the prayer (prayer for the dead) for her except those few ones she had mentioned.

If there was no calamity in the history of Islam bringing shame and disgrace other than the calamity of Fatima (s) until she left to the better world angry with her father's umma leaving her bitter will that no one was to attend her burial except very few loyal companions, it would be sufficient evidence for the ignorant and for those, whose hearts were sealed, to see what a great sin they had committed when they wronged Fatima, her husband and her sons (peace be upon them) and when they preferred the oppressors to the Prophet's family, who were the elite of Allah. Allah said:

فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾

"For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts."[1]

This blindness will cling to the enemies of the Prophet's family until the Day of Resurrection. Allah said:

لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾

"Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp."[2]

يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾

"The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode."[3]

Then how odd it was when those blind and deaf people pretended that the holy Qur'an had not had all things about the obligations and the laws needed by people; therefore when they did not find all things, they used their analogies in deriving the laws and they fabricated lies and

[1] Qur'an, 22:46.
[2] Qur'an, 50 :22.
[3] Qur'an, 40:52.

ascribed them to the Prophet (s) that he had permitted them to do according to their own derivations whereas Allah had said in His Book:

وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

"... And We have revealed the Book to you explaining clearly everything."[1]

مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ

"We have not neglected anything in the Book."[2]

وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾

"And We have recorded everything in a clear writing."[3]

وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ﴿٢٩﴾

"And We have recorded everything in a book."[4]

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ

"I do not follow aught save that which is revealed to me."[5]

وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ

"And that you should judge between them by what Allah has revealed."[6]

One, who says that something of the affairs of this life and the afterlife, the laws of religion, the obligations and everything that people need is not available in the Qur'an, about which Allah has said, "... and We have revealed the Book to you explaining clearly everything," refutes the saying of Allah, ascribes lying to Allah and does not believe in His Book.

By Allah, they showed the reality of themselves and of the imams, whom they imitated, when they said that they had not found everything in the

---

[1] Qur'an, 16:89.
[2] Qur'an, 6:38.
[3] Qur'an, 36:12.
[4] Qur'an, 78:29.
[5] Qur'an, 6:50.
[6] Qur'an, 5:49.

Qur'an because they were not among the people of the Qur'an nor among those, who had been given the knowledge of the Qur'an nor had Allah and His messenger given them a share of that because Allah had granted all the knowledge of the Qur'an to the Prophet's family, who were the trustees, the heirs and the interpreters of the Qur'an.

If they submitted to the order of Allah when saying:

وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُوْلِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ

"...And if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it."[1]

فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾

"So ask the followers of the reminder if you do not know."[2]

Allah would get them to the light of guidance, would teach them what they had not known and would make them not need analogy or derivation according to their own opinions and then the differences between the laws of religion would disappear and they would not need to ascribe fabricated traditions to the Prophet (s) claiming that the Prophet (s) had permitted it (deciding according to one's analogy) whereas the Qur'an had prohibited it when saying:

وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُواْ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾

"And if it were from any other than Allah, they would have found in it many a discrepancy."[3]

وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخْتَلَفُواْ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ

"And be not like those who separated and disputed after clear arguments had come to them."[4]

وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ

---

[1] Qur'an, 4:83.
[2] Qur'an, 16:43, 21:7.
[3] Qur'an, 4:82.
[4] Qur'an, 3:105.

"And hold fast by the covenant (rope) of Allah all together and be not disunited."[1]

The Qur'anic verses talking about disagreement and separation are innumerable. Disagreement and separation in religion lead to deviation. Nevertheless they permitted that and claimed that the Prophet (s) had permitted it whereas Allah had prohibited it by saying:

وَلَا تَكُونُوا كَٱلَّذِينَ تَفَرَّقُوا وَٱخْتَلَفُوا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ

"And be not like those who separated and disputed after clear arguments had come to them."[2]

Is there something clearer than this? Do people have any excuse before Allah after that?

We pray Allah not to let us go astray and not to let us submit to our minds and fancies in deciding the matters of our religion. We pray Him to firm our guidance and faith, to keep to His guardians, to do according to what they have ordered and to refrain from what they have prohibited in order to meet Him with our faith and loyalty. We pray Him not to let us precede His guardians nor lag behind them for he, who precedes them, will apostatize, who lags behind them will drown, who opposes them will perish and who keeps to them will succeed as the Prophet (s) has said.

---

[1] Qur'an, 3:103.
[2] Qur'an, 3:105.

Chapter 3

THE IMAMATE AND THE WILL

١ - أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقدة الكوفي، قال: حدثنا أبو محمد عبد الله بن أحمد بن مستورد الأشجعي من كتابه في صفر سنة ست وستين ومائتين، قال: حدثنا أبو جعفر محمد بن عبيد الله الحلبي، قال: حدثنا عبد الله بن بكير، عن عمرو بن الاشعث قال: سمعت أبا عبد الله جعفر بن محمد عليه السلام يقول - ونحن عنده في البيت نحواً من عشرين رجلاً - فأقبل علينا وقال:

لعلّكُم ترَونَ أن هذا الأمرَ في الإمامة إلى الرجل منّا يضعُه حيثُ يشاءُ؛ واللهِ إنّه لَعَهدٌ مِن الله نزَلَ على رَسولِ الله صلى الله عليه وآله إلى رِجالٍ مُسَمَّينَ رجلٌ فَرجُلٌ حتّى تنتهي إلى صاحبِها.

(1) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Abu Muhammad Abdullah bin Ahmad bin Mastoor al-Ashja'iy from Abu Ja'far Muhammad bin Obaydillah al-Halabi from Abdullah bin Bukayr that Amr bin al-Ash'ath had said: We were about twenty persons in the house of Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) when he came to us and said:

"You may think that we determine the matter of the imamate as we like! By Allah, it is a covenant from Allah revealed to His messenger (s) and then to certain men one after the other until it reaches its keeper."[1]

٢ - وأخبرني أبو العباس أحمد بن محمد بن سعيد، قال: حدثني أحمد بن يوسف بن يعقوب الجعفي من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب بن حفص جميعاً، عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله عز وجل:

---

[1] *Kamal ad-Deen*, p.222, *Biharul Anwar*, vol.23 p.75.

﴿إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ﴾ قال:

هيَ الوَصيَّةُ يدفعُها الرَّجُل منّا إلى الرّجلِ.

(2) Abul Abbas Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Isma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah (s) had said when talking about this Qur'anic verse: "Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent."[1]
"It is the will that each one of us delivers to the other."[2]

٣ - وأخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي قال: حدثنا علي بن الحسن عن اسماعيل بن مهران، عن المفضل بن صالح، عن معاذ بن كثير، عن أبي عبد الله جعفر بن محمد عليهما السلام أنه قال:

الوصيّةُ نزَلتْ من السماء على رسولِ الله صلى الله عليه وآله كتاباً مختوماً، ولم ينْزِل على رسولِ الله صلى الله عليه وآله كتابٌ مختومٌ إلاّ الوصيّة، فقال جبرئيل عليه السلام: يا مُحمَّدُ هذه وصيَّتُك في أمّتك إلى أهل بَيتك. فقال رسول الله صلى الله عليه وآله: أيّ أهلِ بيتي يا جبرئيل؟ فقال: نجيبُ اللهِ منهُم وذُرّيّتُه ليورثَكَ علم النّبوّة قبل إبراهيم.

(3) Ali bin Ahmad al-Bandaneeji narrated from Abu Obaydillah bin Musa al-Alawi from Ali bin al-Hasan from Isma'eel bin Mihran from al-Mufadhdhal bin Salih from Ma'ath bin Katheer that Abu Abdullah Ja'far bin Muhammad (s) had said:

"The will had been revealed from the Heaven to the Prophet (s). It was a sealed book. No other sealed book had been revealed to the Prophet (s) except the will. Gabriel said: O Muhammad, this is your will to your family among your umma.

The Prophet (s) said: "O Gabriel, which of my family?"

---

[1] Qur'an, 4:58.
[2] *Biharul Anwar*, vol.23 p.278, *Tafseer al-Burhan*, vol.1 p.380, *al-Yateema wed Durra ath-Thameena* p.175.

Gabriel said: "The one, whom Allah has chosen, and his progeny. He is to inherit you with the knowledge of prophethood before Abraham."

وكان عليها خواتيمُ، ففتح عليٌّ عليه السلام الخاتمَ الأوّل ومضى لما أُمرَ فيه، ثمّ فتحَ الحسنُ عليه السلام الخاتمَ الثاني ومضى لما أُمر به، ثم فتح الحُسين عليه السلام الخاتمَ الثّالث فوجد فيه أنْ قاتِلْ وأقتَل وتُقتَلُ واخرجْ بقَومٍ للشّهادة؛ لا شهادةَ لهم إلاّ معكَ، ففعَلَ، وثمّ دفَعَها إلى عليّ بن الحسين عليهما السلام ومضى، ففتح عليُّ بن الحسين الخاتمَ الرابعَ فوجد فيه أن أطرِقْ واصمُت لّما حُجبَ العلمُ، ثمّ دفعها إلى محمّد بن علي عليهما السلام ففتح الخاتمَ الخامس فوجد فيه أن فسِّرْ كتابَ الله تعالى وصدِّق أباكَ وورِّث ابنَك العلمَ واصطَنع الأمَّةَ وقُل الحقَّ في الخوف والأمنِ ولا تخشَ إلاّ الله، ففعل، ثمّ دفعها إلى الذي يليه.

فقال معاذ بن كثير: فقلت له: وأنت هو؟ فقال:

ما بكَ في هذا إلا أن تذهبَ، يا معاذُ، فترويه عنّي. نعم، أنا هوَ...

حتّى عدّد على إثني عشرَ اسماً ثم سكت، فقلت: ثم مَن؟ فقال: حسبُك.

The will had seals. Ali (s) opened the first seal and went whereto (to the better world) he had been ordered. Then al-Hasan (s) opened the second seal and went whereto he had been ordered. Then al-Husayn (s) opened the third seal and found in it: "Fight, kill and you are to be killed. Set out with some people towards martyrdom. They will not be martyred except with you." He gave the will to Ali bin al-Husayn (s) and went. Ali bin al-Husayn (s) opened the fourth seal and found in it: "Ponder long and be silent for knowledge is veiled." Then he gave it to Muhammad bin Ali (s), who opened the fifth seal and found in it: "Interpret the Book of Allah, confirm your father's knowledge, bequeath knowledge to your son, humor the umma and announce the truth in fright and safety and do not fear except Allah!" He did and gave the will to the next one."

Ma'ath said: "Is it you?"

Imam as-Sadiq (s) said: "O Ma'ath, you are not but to go and narrate this from me. Yes, it is me." He mentioned twelve names and then became silent.

I (Ma'ath) said: "Then who?"

He said: "It is just so!"[1]

٤ - أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى، قال: حدثنا محمد بن أحمد القلانسي قال: حدثنا محمد بن الوليد عن يونس بن يعقوب عن أبي عبد الله عليه السلام قال:

دفع رسول الله صلى الله عليه وآله إلى علي عليه السلام صحيفة مختومة باثني عشر خاتماً، وقال: فُضَّ الأوّلَ واعمل به وادفعْها إلى الحسن عليه السلام يفُضّ الثاني ويعمل به ويدفعْها إلى الحسين عليه السلام يفضّ الثالث ويعمل بما فيه، ثم إلى واحد واحد من ولد الحسين عليهم السلام.

(4) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Muhammad bin al-Waleed from Younus bin Ya'qoob that Abu Abdullah as-Sadiq (s) had said:

"The Prophet (s) had given Ali (s) a book sealed with twelve seals and said to him: "Open the first seal and do according to it and then give it to al-Hasan (s) to open the second and to do according to it. Then al-Hasan (s) is to give it to al-Husayn (s) to open the third and to do according to it and then from one to another of the progeny of al-Husayn (s)."[2]

٥ - وأخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر محمد بن علي عليهما السلام قال: سألته عن قول الله عزّ وجلّ: ﴿إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ﴾ قال:

أمرَ اللهُ الإمامَ منّا أن يُؤدّيَ الإمامةَ إلى الإمام بعده، ليس له أن يزويَها عنه. ألا تسمعُ إلى قوله ﴿وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ﴾ هم الحُكّام. أولا ترى أنه خاطب بها الحكامَ؟

(5) Ali bin Ahmad narrated from Obaydillah bin Musa from Ali bin Ibraheem bin Hashim from his father from Hammad bin Eessa from Hurayz from Zurara that he had asked Imam Abu Ja'far Muhammad bin

---

[1] *Biharul Anwar*, vol. 36 p.209, *Awalim al-Uloom*, vol. 15/3 p.56.

[2] *Biharul Anwar*, vol.36 p.210, *Awalim al-Uloom*, vol.15/3 p.58.

Ali al-Baqir (s) about the saying of Allah, "Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent,"[1] and Abu Ja'far al-Baqir said:

"The order of Allah in this verse concerns the imamate. Each imam of us has to deliver the imamate to the next imam coming after him. He does not have to hide it from him. Do you not hear Allah saying: (and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent)? It is the rulers. Do you not see that Allah has addressed the rulers with this verse?"[2]

٦ - وأخبرنا أحمد بن محمد بن سعيد بن عقدة الكوفي قال: حدثني أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه، عن يعقوب بن شعيب قال: سمعت أبا عبد الله عليه السلام يقول:

لا والله! لا يدَع الله هذا الأمرَ إلاّ وله مَن يقوم به إلى يوم تقوم الساعةُ.

(6) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob from Isma'eel bin Mihran from al-Husayn bin Ali bin Abu Hamza from his father that Ya'qoob bin Shu'ayb had said:

"I heard Abu Abdullah as-Sadiq (s) saying: No, by Allah! Allah does not leave this matter[3] aside unless He specifies ones, who will undertake it until the Day of Resurrection."[4]

٧ - وأخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن علي بن إبراهيم، عن أحمد بن محمد بن خالد البرقي، عن إسماعيل بن مهران، قال: حدثني المفضل بن صالح أبو جميلة عن أبي عبد الله عبد الرحمن، عن أبي عبد الله عليه السلام قال:

إنَّ الله جلَّ اسمُه أنزلَ من السماء إلى كلِّ إمامٍ عهدَه وما يَعمل به، وعليه خاتمٌ فيَفُضُّه ويعمل بما فيه.

---

[1] Qur'an, 4:58.

[2] *Biharul Anwar*, vol.23 p.278, *Tafseer al-Burhan*, vol.1 p.380, *al-Yateema and ad-Durra al-Thameena* p.176.

[3] The imamate.

[4] *Biharul Anwar*, vol.23 p.54.

(7) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem from Ahmad bin Muhammad bin Khalid al-Barqi from Isma'eel bin Mihran from al-Mufadhdhal bin Salih Abu Jameela from Abu Abdullah Abdurrahman that Imam Abu Abdullah as-Sadiq (s) had said:

"Allah the Almighty has revealed from the Heaved to every imam his covenant and what he will do. Each imam is to open the seal and to do according to what there is in his covenant."[1]

O people of Shia, this shows clearly that whomsoever Allah wishes good to, will make him among those who believe in the infallible imams (s), whom Allah has granted with dignity, made His choice and preferred to all of His people by making them His deputies on the earth. He has made obeying them as obeying Him when saying:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ ۖ

"O you who believe! obey Allah and obey the Messenger and those in authority from among you."[2]

And:

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ

"Whoever obeys the Messenger, he indeed obeys Allah."[3]

The Prophet (s) has ordered the people to follow the infallible imams of his progeny, whom Allah has imposed obeying them upon all the people. The Prophet (s) has showed that clearly by saying:

إنّي مُخلّفٌ فيكم الثّقلين كتابَ اللهِ وعترتي أهلَ بيتي: حَبلٌ ممدودٌ بَينَكم وبَين اللهِ. ما إنْ تمسّكتُم به لَن تضلّوا.

"I have left among you the two weighty things; the Book of Allah and my family. They are an extended "rope" between you and Allah. If you keep to them, you will never go astray at all."

Allah has said:

---

[1] *Biharul Anwar*, vol.36 p.210, *Awalim al-Uloom*, vol.15/3 p.58.
[2] Qur'an, 4 :59.
[3] Qur'an, 4:80.

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

"...Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement."[1]

When the Prophet (s) had been opposed, his sayings had been denied, his ordered had been disobeyed and when his progeny had been deprived of their inheritance and rights and had been wronged then the torment of Allah afflicted the oppressors, their followers and whoever was pleased with their deeds. Allah hastened for them the sedition in their religion. They went astray far away from the right path. They separated and became in different sects with confused opinions besides that Allah has prepared for them the bitterest of torment on the Day of Resurrection. Allah said:

فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾

"So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies."[2]

Allah has made hypocrisy as punishment for ones, who have broken their promise and He has called them as hypocrites. He said:

إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ

"Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them."[3]

If this was the case of one, who broke his promise, that his punishment would lead him to the lowest bottom of Hell so what about those, who declared openly their disobedience to the orders of Allah and His messenger (s) and their oppression towards those, whom Allah had ordered people to obey, to keep to and to be with when He said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

---

[1] Qur'an, 24:63.
[2] Qur'an,9:77.
[3] Qur'an, 4:145.

"O you who believe! Be careful of (your duty to) Allah and be with the true ones."[1]

It is they who were loyal to their covenant they made with Allah in jihad and in sacrifice for the sake of Him and supporting the Prophet (s) and assisting his mission where Allah said:

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾

"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least."[2]

What a great difference is between those, who are sincere to Allah, who sacrifice themselves for the sake of Allah and who strive to support the Prophet (s) and his mission and between those, who disobey Allah and His messenger, who wrong the family of the Prophet (s) and whose deeds will lead them to the lowest bottom of Hell!

This is the end of every one deviating from any of the infallible imams, whom Allah has chosen to be the guides for His people. This is the end of every one denying the imamate of any of them, following else than them and claiming that the right is of else than them because the order of the will and the imamate has been determined by Allah the Almighty and not by anyone of His people; therefore he, who disobeys the order of Allah, will definitely be in the abyss of Hell where the oppressors and the hypocrites will be.

---

1 Qur'an, 9:119.

2 Qur'an, 33:23.

Chapter 4

TWELVE IMAMS DETERMINED BY ALLAH

١ – أخبرنا أبو سليمان أحمد بن هوذة أبي هراسة الباهلي، قال: حدثنا إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين ومائتين، قال: حدثنا أبو محمد عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، قال: حدثنا عمرو بن شمر، عن المبارك بن فضالة، عن الحسن بن أبي الحسن البصري يرفعه قال:

أتى جبرئيلُ النبيَّ ﷺ فقال: يا محمدُ إن الله ﷻ يأمرُك أن تزوّجَ فاطمةَ من عليٍّ أخيكَ. فأرسَلَ رسولُ الله ﷺ إلى عليّ عليه السلام فقال له: يا عليُّ، إنّي مُزوّجُك فاطمةَ ابنتي سيدَةَ نساء العالمين وأحبَّهُن إلى بعدَك، وكائنٌ منكما سيّدا شبابِ أهل الجنة والشّهداء المضرّجونَ المقهورون في الأرض من بعدي والنجباءُ الزّهرُ الذين يطفئُ الله بهم الظلمَ ويُحيي بهم الحقَ ويُميتُ بهم الباطل؛ عِدَّتُهم عدّة أشهُر السنةِ، آخرُهم يصلّي عيسى بن مريم عليه السلام خلفه.

(1) Abu Sulayman bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Amr bin Shimr from al-Mubarak bin Fudhala that al-Hasan bin Abul Hasan al-Basri had said:

"Gabriel came to the Prophet (s) and said: "O Muhammad! Allah orders you to marry Fatima to your brother Ali." The Prophet (s) sent for Ali and said to him: "O Ali, I will marry my daughter Fatima, the head lady of the women of the world and the most beloved one to me, to you and there will be from you (your offspring) the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me and the highborn progeny, with whom Allah will defeat injustice, revive

the truth and finish off the untruth. Their number is like the number of the months of a year. Behind the last one of them Prophet Jesus the son of Blessed Virgin Mary (s) will offer the prayer."[1]

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس الموصلي قال: حدثنا محمد بن جعفر قال: حدثنا أحمد بن محمد بن خالد، قال: حدثنا أبو هاشم داود بن القاسم الجعفري، عن أبي جعفر محمد بن علي عليهما السلام عن آبائه عليهم السلام قال:

أقبل أمير المؤمنين عليه السلام ذات يوم ومعه الحسن بن علي وسلمان الفارسي، وأمير المؤمنين متكئ على يد سلمان رضي الله عنه فدخل المسجد الحرام فجلس، إذ أقبل رجلٌ حسن الهيئة واللباس فسلّم على أمير المؤمنين وجلس بين يديه وقال: يا أمير المؤمنين أسألك عن ثلاث مسائل.

قال أمير المؤمنين: سلني عمّا بدا لك.

فقال الرجل: أخبرني عن الإنسان إذا نام أين تذهب روحه؟ عن الرجل كيف يذكر وينسى؟ وعن الرجل كيف يشبه ولده الأعمام والأخوال؟

فالتفت أمير المؤمنين عليه السلام إلى الحسن وقال: أجبه يا أبا محمد.

فقال أبو محمد عليه السلام للرجل:

(2) Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Muhammad bin Ja'far from Ahmad bin Muhammad bin Khalid from Abu Hashim Dawood bin al-Qassim al-Ja'fari that Imam Abu Ja'far Muhammad bin Ali al-Baqir (s) had narrated from his fathers (s):

"One day Amirul Mo'mineen came with his son al-Hasan and Salman al-Farisi where Amirul Mo'mineen was leaning on Salman's hand. They came into the mosque and sat down. A handsome and neat man came, greeted Amirul Mo'mineen and sat before him. He said: "O Amirul Mo'mineen, I want to ask you three questions."

Amirul Mo'mineen said: "Ask whatever you like."

---

[1] *Biharul Anwar*, vol.36 p.272, *Ithbat al-Hudat*, vol.10 p.619, *Awalim al-Uloom*, vol.15/3 p.135.

The man said: "Would you tell me if man sleeps where his soul goes to? How does man remember and forget? How do man's children look like their uncles; their father's brothers and mother's brothers?"

Amirul Mo'mineen (s) turned to his son al-Hasan (s) and said to him: "O Abu Muhammad, answer him!"

Imam al-Hasan (s) said to the man:

أمّا ما سألتَ عنه عن أمر الرجل إذا نام أين تذهب روحه، فإنّ روحَه معلّقة بالريح، والريح بالهواء معلقة إلى وقت ما يتحرك صاحبها باليقظة، فإنْ أذن الله تعالى بردِّ تلك الروحِ على ذلك البدَن جذبت تلك الروح الريح، وجذبت الريح الهواء فاستكنت في بدن صاحبها، وإنْ لم يأذن الله بردِّ تلك الروح على ذلك البدن جذب الهواء الريح، وجذبت الريح الروح فلا ترد على صاحبها إلى وقت ما يبعث.

"As for your question that when man sleeps whereto his soul goes, his soul is hanging in the air until he moves during his wake, so when Allah permits that that soul is to go back to the body, the soul attracts the air to settle in its body but if Allah does not permit that soul to get back to that body, the air will attract the soul away from the body until the Day of Resurrection.

وأما ما ذكرت من أمر الذّكر والنسيان، فإن قلبَ الانسانِ في حُقّ وعلى الحق طبق، فإذا هو صلّى على محمّد وآل محمد صلاةً تامّة انكشف ذلك الطبق عن ذلك الحق فأضاء القلبَ وذكّر الرجل ما نسيَ، وإن هو لم يصلِّ على محمد وآل محمد أو انتقصَ من الصلاة عليهم وأغضى عن بعضها انطبق ذلك الطبقُ على الحق فأظلم القلب وسهى الرجل ونسيَ ما كان يذكره.

But as for what you asked about remembering and forgetting, the heart of man has been created to comply with the truth and there is a cover on the truth. If he prays Allah to have blessing upon Muhammad and his family in a perfect way, that cover will be removed from upon the truth and the heart will shine then one will remember what he has forgotten but if he does not pray Allah to have blessing upon Muhammad and his family or his prayer is imperfect, the cover will get closed on the truth and the

heart will be dark and then he will forget what he has remembered.

وأما ما ذكرتَ من أمر المولود يشبه الأعمامَ والأخوالَ، فإن الرجل إذا أتى أهله فجامعها بقلب ساكن وعروق هادئة وبدن غير مضطرب استكنت تلك النطفةُ في جوف الرحم فخرج المولود يشبه أباه وامه، وإن هو أتى زوجته بقلب غير ساكن وعروق غير هادئة وبدن مضطرب اضطربت تلك النطفة فوقعت في حال اضطرابها على بعض العروق؛ فإنْ وقعت على عِرق من عروق الأعمام أشبهَ المولودُ أعمامه، وإن وقعت على عرق من عروق الأخوالِ أشبه الولدُ أخوالَه.

As about a newborn baby that looks like the uncles, if a man goes to bed with his wife with calm heart, tranquil nerves and undisturbed body, his sperm will settle inside the womb and the baby will looks like either its father or its mother. If a man goes to bed with his wife with upset heart, unquiet nerves and disturbed body, the sperm also will upset and fall on some veins. If it falls on a vein of the father's brothers, the baby will look like the father's brothers and if it falls on a vein of the mother's brothers, the baby will look like the mother's brothers."

فقال الرجل: أشهد أن لا إله إلا الله، ولم أزل أشهد بها، وأشهد أن محمداً رسول الله ﷺ، ولم أزل أشهد بها وأقولها، وأشهد أنك وصيُّ رسول الله ﷺ والقائمُ بحجته، ولم أزل أشهد بها وأقولها. وأشار بيده إلى أمير المؤمنين عليه السلام وقال: **أشهد أنّك وصيُّه والقائم بحجّته ولم أزلْ أقولها.** وأشار بيده إلى الحسن عليه السلام وقال: **وأشهد على الحسين بن عليّ أنه وصيّه والقائمُ بحجته ولم أزل أقولها. وأشهد على عليّ بن الحسين أنه القائم بأمر الحسين، وأشهد على محمّد بن على أنه القائم بأمر علي، وأشهد على جعفر أنه القائم بأمر محمد، وأشهد على موسى أنّه القائم بأمر جعفر، وأشهد على عليّ أنه وليُّ موسى، وأشهد على محمد أنه القائم بأمر علي، وأشهد على عليٍّ أنه القائم بأمر محمد، وأشهد على الحسن أنه القائم بأمر عليٍّ، وأشهد على رجلٍ من ولد الحسَين لا يُسمّى ولا يُكنى حتى يُظهرَ الله أمرَه، يملأُ الأرضَ عدلاً وقسطاً كما مُلئت جوراً وظُلماً، والسلام عليك يا أمير المؤمنين ورحمة الله وبركاته.**

The man said: "I witness that there is no god but Allah and I will keep on that. I witness that Muhammad is the messenger of Allah

and I will keep on that. (He pointed to Imam Ali (s) with his hand and said) I witness that you are the guardian of the messenger of Allah and the successor of his authority and I will keep on it. (He pointed to Imam al-Hasan (s) and said) I witness that you are his guardian and the successor of his authority and I will keep on it. I witness that al-Husayn bin Ali is his (al-Hasan's) guardian and the successor of his authority and I will keep on that. I witness that Ali bin al-Husayn is the guardian of al-Husayn. I witness that Muhammad bin Ali is the guardian of Ali bin al-Husayn. I witness that Ja'far is the guardian of Muhammad (bin Ali). I witness that Musa is the guardian of Ja'far. I witness that Ali (bin Musa) is the guardian of Musa. I witness that Muhammad (bin Ali bin Musa) is the guardian of Ali (bin Musa). I witness that Ali (bin Muhammad) is the guardian of Muhammad. I witness that al-Hasan is the guardian of Ali and I witness that a man from among the offspring of al-Husayn, who is not named or surnamed until he appears by the will of Allah to spread justice allover the earth after it has been filled with injustice and oppression, is the guardian of al-Hasan bin Ali. Peace, mercy and blessing of Allah be upon you, O Amirul Mo'mineen."

ثم قام فمضى. فقال أمير المؤمنين للحسين عليه السلام: يا أبا محمد، اتّبعه فانظر أين يقصد، قال: فخرجتُ في أثره فما كان إلا أن وضع رجلُه خارج المسجد حتى ما درَيت أين أخذ من الأرض، فرجعت إلى أمير المؤمنين عليه السلام فأعلمتُه، فقال: يا أبا محمد تعرفه؟ قلت: لا، والله ورسوله وأمير المؤمنين أعلم، فقال: هو الخضر عليه السلام.

Then he left. Then Amirul Mo'mineen said to Imam al-Hasan: "O Abu Muhammad, follow after him and see where he goes to!" Imam al-Hasan said: "I followed after him, but since he put his leg out of the gate of the mosque I could not know where he disappeared. I came back and told Amirul Mo'mineen (s). He said to me: "O Abu Muhammad, do you know who he is?" I said: "No, Allah, His messenger and Amirul Mo'mineen are more aware." He said: "He is al-Khidr (s)."

٣ - وأخبرنا محمد بن يعقوب الكليني، عن عدة من رجاله، عن أحمد بن أبي - عبد الله محمد بن خالد البرقي، عن الحسن بن العباس بن الحريش، عن أبي جعفر محمد ابن علي عليهما السلام، عن آبائه عليهم السلام أن أمير المؤمنين عليه السلام قال لابن عباس:

إنّ ليلةَ القدرِ في كلّ سنة وإنّه ينْزِلُ في تلك الليلة أمرُ السّنة وما قُضي فيها، ولذلك الأمرِ ولاةٌ بعدَ رسول الله صلى الله عليه وآله.

فقال ابن عباس: مَن هم يا أمير المؤمنين؟ فقال:

أنا وأحدَ عشرَ من صلبي أئمةٌ محدّثون.

(3) Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from Ahmad bin Abdullah bin Muhammad bin Khalid al-Barqi from al-Hasan bin al-Abbas bin al-Huraysh from Abu Ja'far Muhammad bin Ali al-Baqir (s) from his fathers (s) that Amirul Mo'mineen (s) had said to ibn Abbas:

"The Night of Predestination comes every year. In this night all that concerns the year and that will occur is revealed. This matter has guardians after the Prophet (s)."

Ibn Abbas asked, "O Amirul Mo'mineen, who are they?" He said:

"I and eleven ones of my progeny; divinely inspired imams."[1]

٤ - وأخبرنا محمد بن يعقوب، قال: حدثنا علي بن محمد، عن عبد الله بن محمد بن خالد قال: حدثني نصر بن محمد بن قابوس، عن منصور بن السندي، عن أبي داود المسترق، عن ثعلبة بن ميمون، عن مالك الجهني، عن الحارث بن المغيرة، عن الأصبغ بن نباتة، قال: أتيت أمير المؤمنين علياً عليه السلام ذات يوم فوجدته مفكراً ينكت في الأرض، فقلت: يا أمير المؤمنين تنكت في الأرض أرغبةً منك فيها؟ فقال:

لا والله، ما رغبتُ فيها ولا في الدّنيا ساعةً قط، ولكنّ فكري في مولود يكون من ظهري هو المهدي الذي يملأها قسطاً وعدلاً كما مُلئتْ ظلماً وجوراً، تكونُ له حَيرةٌ وغيبة، يضلّ فيها أقوام ويهتدي فيها آخرون.

---

[1] *A-Kafi*, vol.1 p.247, 532, *al-Khissal* p.479, *Kamal ad-Deen* p.304, *Kifayatul Athar* p.220, *al-Istinsar* p.13-14, *al-Ghayba* by at-Toossi p.141.

(4) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Abdullah bin Muhammad bin Khalid from Nasr bin Muhammad bin Qaboos from Mansoor bin as-Sindi from Abu Dawood al-Mustarraq from Tha'laba bin Maymoon from Malik al-Juhani from al-Harith bin al-Mugheera that al-Asbugh bin Nabata had said: "One day I came to Imam Ali (s) and I found him pondering and scratching up the ground. I said: "O Amirul Mo'mineen, you are scratching up the ground. Do you like it (the ground)?" He said:

"No, by Allah. I have not liked it nor have I liked this worldly life a moment. But I am pondering on someone that will be born from my progeny. He will be the eleventh son of mine (descendant-eleventh successor in the imamate). He will be al-Mahdi, who will spread justice and equity allover the world after it has been filled with injustice and oppression. There will be confusion and disappearance for him. Some people will go astray and others will be guided."

فقلت: يا أمير المؤمنين فكم تكون تلك الحيرة والغيبة؟ فقال:

سبتٌ من الدهر.

فقلت: إنّ هذا لكائنٌ فقال:

نعم! كما أنه مخلوق.

قلت: أدرك ذلك الزمان؟ فقال:

أنّى لك يا أصبغ بهذا الأمرِ؟ أولئك خيارُ هذه الأمّةِ مع أبرارِ هذه العترة.

فقلت: ثمّ ما ذا يكون بعد ذلك ؟ قال:

يفعلُ الله ما يشاءُ، فإنّ له إراداتٍ وغايات ونهايات.

I said: "O Amirul Mo'mineen, how long will that confusion and that disappearance last?"

He said: "A period of time."

I said: "Will that really occur?"

He said: "Yes, it will. It has already been determined."

I said: "Shall I be alive until that time?

He said: "How far it is to you, O Asbugh! Those (the companions of al-Mahdi) are the best of this umma with the pure ones of the Prophet's progeny."

I said: "Then what will happen after that?"

He said: "Then Allah will do what He wills. He has wills, wishes and ends."[1]

٥ - وحدثني موسى بن محمد القمي أبو القاسم بشيراز سنة ثلاث عشرة وثلاثمائة، قال: حدثنا سعد بن عبد الله الأشعري، عن بكر بن صالح، عن عبد الرحمن بن سالم، عن أبي بصير، عن أبي عبد الله جعفر بن محمد عليه السلام قال: قال أبي لجابر بن عبد الله الأنصاري إنّ لي إليك حاجةً فمتى يخفُّ عليك أن أخلوَ بك فيها فأسألك عنها. قال جابر: في أيّ الأوقات أحببت. فخلا به أبي يوماً فقال له:

يا جابرُ أخبرني عن اللّوح الذي رأيتَه بيدِ فاطمةَ بنت رسول الله صلى الله عليه وآله وعمّا أخبرتْكَ أمّي فاطمةُ به ممّا في ذلك اللوح مكتوبٌ.

(5) Musa bin Muhammad al-Qummi Abul Qassim told me in Shiraz in 313 AH., from Sa'd bin Abdullah al-Ash'ari from Bakr bin Salih from Abdurrahman bin Salim from Abu Baseer that Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) had said: "My father said to Jabir bin Abdullah al-Ansari: "I need you for something. Whenever you are not busy, let me be alone with you to ask you about something." Jabir said: "Whenever you like!" One day he was alone with him. He said to him: "O Jabir, tell me about the tablet you have seen in the hand of Fatima, the Prophet's daughter (s). What has my mother Fatima (s) told you about that has been written in that tablet?"

فقال جابر: أشهدُ اللهَ الذي لا شريك له إني دخلت على أمّك فاطمةَ عليها السلام في حياةِ رسول الله صلى الله عليه وآله فهنّيتُها بولادة الحسين عليه السلام ورأيتُ في يدها لوحاً أخضرَ ظننتُ أنّه من زمرّد، ورأيتُ فيه كتابةً بيضاءَ شبيهةً بنورِ الشّمس، فقلتُ لها: بأبي أنتِ وأمّي ما هذا اللوحُ؟ فقالت: **هذا لوحٌ أهداه الله عزّ وجلّ إلى رسوله صلى الله عليه وآله فيه اسمُ أبي واسمُ بَعلي واسمُ ولْدي**

---

[1] *Al-Kafi*, vol.1 p.338, *al-Hidaya al-Kubra* p.88, *Ithbat al-Wassiyya* p.225, 229, *Kamal ad-Deen* p.228, *Kifayatul Athar* p.219, *Dala'il al-Imama* p.289, *al-Ikhtisas* p.209, *al-Ghayba* by at-Toossi p.164, *Biharul Anwar*, vol.51 p.117.

واسمُ الأوصياء من ولدي، أعطانيه أبي ليبَشّرَني بذلك. قال جابر: فدفعَتهُ إليَّ أمُّك فاطمةُ عليها السلام فقرأتُه ونسختُه. فقال له أبي عليه السلام: يا جابرُ فهل لك أن تعرضَه عليَّ؟ قال: نعَم. فمَشى معه أبي إلى منْزله فأخرجَ أبي صحيفةً من رقّ فقال: يا جابرُ انظر في كتابك حتى أقرأ أنا عليك، فقرأه أبي عليه فما خالف حرفٌ حرفاً. فقال جابر: فأُشهد الله أني هكذا رأيتُه في اللوح مكتوبا:

Jabir said: "I swear by Allah, Whom there is no god other than, that I had come to your mother Fatima (s) when the Prophet (s) was alive to congratulate her for the birth of al-Husayn (s) and I found a green tablet in her hand. I thought it was of emerald. It had a white writing like the light of the sun. I said to her: "My father and mother may be sacrificed for you! What is this tablet?" She said: "This tablet has been gifted by Allah the Almighty to His messenger (s). It has the names of my father, my husband, my two sons and the names of the guardians of my grandsons. My father has given it to me to make me delighted with it." Jabir said: "Your mother Fatima (s) gave it to me. I read it and copied it." My father (s) said to him: "O Jabir, would you show it to me?" Jabir replied: "Yes." My father (s) went with Jabir to his house. My father took out a tablet of leather and said to Jabir: "Look at the book with you until I read to you from my tablet." My father read to him and there was no even one letter different from Jabir's book. Jabir said: "I swear by Allah that I have seen the following written in the tablet:

بسم الله الرحمن الرحيم، هذا كتاب من الله العزيز الحكيم لمحمّد نبيّه ونورِه وحجابه وسفيرِه ودليله، نزل به الروح الأمين من عند رب العالمين، يا محمد عظّم أسمائي، واشكر نعمائي، ولا تجحد آلائي، إني أنا الله لا إله إلا أنا، قاصمُ الجبارين، ومديل المظلومين، وديّان يوم الدين، وإني أنا الله لا إله إلا أنا، فمَن رجا غير فضلي أو خاف غير عدلي عذبتُه عذاباً لا أعذبه أحداً من العالمين، فإيّاي فاعبد، وعليَّ فتوكّل.

(In the name of Allah, the Beneficent, the Merciful. This is a book from Allah, the Mighty, the Wise to His messenger, His light, His screen, His deputy and His guide Muhammad. The Archangel Gabriel has revealed it from the Lord of the worlds. O Muhammad, glorify My attributes, be grateful to My blessings

and do not deny them. I am Allah. There is no god but Me. I am the Destroyer of the arrogants, the Supporter of the oppressed, the Master of the Day of Judgement and I am Allah; there is no god but Me. Whoever expects for other than My favor or fears other than My justice, I will subject him to such a torment that I will never torture any one of people with; therefore worship Me and rely on Me.

إني لم أبعث نبيّاً فأكملتُ أيامه وانقضت مدته إلاّ جعلتُ له وصياً، وإني فضّلتُك على الأنبياء، وفضّلت وصيَّك على الأوصياء، وأكرمتك بشبلَيك وسبطَيك الحسن والحسين، فجعلت الحسن معدنَ علمي بعد انقضاء مدة أبيه، وجعلت حُسيناً معدنَ وحيي فأكرمتُه بالشهادة وختمتُ له بالسعادة، فهو أفضل مَن استُشهد فيَّ، وأرفعُ الشهداء درجة عندي، جعلت كلمتي التامةَ معه وحجتي البالغةَ عنده، بعترته أُثيب وأُعاقب.

I have never sent a messenger unless I have appointed his guardian when his days were about to end. I have preferred you to all of the prophets. I have preferred your guardian to all of the guardians. I have granted you with your two grandsons; al-Hasan and al-Husayn. I have made al-Hasan the vessel of My knowledge after the end of his father's time and made al-Husayn the essence of My revelation and so I have honored him with martyrdom and concluded his life with happiness. He is the best of those, who are martyred for the sake of Me. He has the highest rank among the martyrs near Me. I have put My perfect Word with him and My irrefutable proof near him. By the means of his progeny I reward and punish.

أوّلُهم عليٌّ سيد العابدين وزين أوليائي الماضين وابنه سميّ جده المحمود محمد الباقر لعلمي والمعدن لحكمتي، سيهلك المرتابون في جعفر، الرادُّ عليه كالراد عليَّ، حقَّ القولُ مني لأكرمنَّ مثوى جعفر ولأسرنَّهُ في أشياعه وأنصاره وأوليائه، أتيحت بعده فتنة عمياء حندس لأنَّ خيط فرضي لا ينقطع وحجتي لا تخفى وأن أوليائي بالكأس الأوفى يُسقَون، أبدال الأرض، ألا ومَن جحد واحداً منهم فقد جحدني نعمتي، ومَن غيَّر آيةً من كتابي فقد افترى عليَّ.

The first of them is Ali, the master of the worshippers and the best of My previous saints. His son has the same name of his

praiseworthy grandfather; Muhammad al-Baqir, who gets deep through My knowledge and wisdom. Those, who doubt Ja'far, will perish. One, who denies him, as if denies Me. It is a promise of Me that I will honor the abode of Ja'far. I will make him pleased with his followers and assistants. After him there will be a dark sedition. Definitely the thread of My guidance will never be cut and My proof will never disappear. My saints will drink with the full cup. They are My deputies on the earth. Whoever denies any one of them, denies My favors and whoever changes a verse of My Book fabricates lies against Me.

ويلٌ للمفترين الجاحدين عند انقضاء مدة عبدي موسى وحبيبي وخيرتي، إن المكذبَّ به كالمكذّب بكل أوليائي، وهو وليّي وناصري ومَن أضع عليه أعباءَ النبوة وأمتحنه بالاضطلاع بها، وبعده خليفتي عليٌّ بن موسى الرضا يقتله عفريتٌ مستكبر، يُدفن في المدينة التي بناها العبد الصالح ذو القرنين، خيرُ خلقي يُدفن إلى جنب شرّ خَلقي، حقَّ القولُ مني لأ قرَّنَّ عينه بابنه محمدٍ وخليفته من بعده ووراث علمِه وهو معدن علمي وموضعُ سرّي وحجّتي على خلقي.

Woe unto the fabricators and deniers when the time of My slave, beloved and choice Musa has elapsed. He, who mistrusts him, as if he has mistrusted all My loyal saints. He is My guardian and supporter and it is he, whom I try with the burdens of prophethood. After him is My deputy Ali bin Musa ar-Redha. He will be killed by an arrogant devil. He will be buried in the city, which has been built by My benevolent slave (Alexander the Great) Thul Qarnayn. The best of My people is buried beside the worst of My people.[1] It is My promise that I will delight his eyes with his son Muhammad; the caliph after him and the heir of his knowledge. He is the vessel of My knowledge, the trustee of My secret and My proof and authority before My people.

جعلتُ الجنة مثواه وشفّعتُه في سبعين ألفاً من أهل بيته؛ كلُّهم قد استوجبوا النار، وأختمُ بالسعادةِ لابنه عليٍّ وليّي وناصري والشاهدِ في خلقي وأميني على وحيي، أُخرج منه

[1] Imam ar-Redha (s) was buried in Tooss, a city in Iran, and then Haroon ar-Rasheed, the Abbasid caliph was buried beside him.

الداعيَ إلى سبيلي والخازنَ لعلمي الحسنَ، ثمَّ أكملُ ذلك بابنه رحمةً للعالمين، عليه كمالُ موسى وبهاءُ عيسى وصبرُ أيّوب، تُستذلّ أوليائي في زمانه، وتتهادى رؤوسُهم كما تتهادى رؤوسُ التّرك والديلم فيُقتلون ويحرّقون، ويكونون خائفين وجلين مرعوبين، تُصبغ الأرض من دمائهم ويفشو الويلُ والرنّة في نسائهم، أولئك أوليائي حقّاً وحقّ عليَّ أن أرفعَ عنهم كلَّ عمياءَ حندس وبهم أكشفُ الزلازل وأرفع عنهم الآصار والأغلال، اولئك عليهم صلواتٌ من ربهم ورحمةٌ، واولئك هم المهتدون.

قال أبو بصير: لو لم تسمع في دهرك إلاّ هذا الحديث الواحد لكفاك، فصُنه إلاّ عن أهله.

I have made Paradise as his abode and have accepted his intercession for seventy thousand ones of his relatives, who all deserve to be in Hell. I will end the life of his son Ali with contentment. He is My guardian and supporter. He is My witness among My people and the trustee, to whom My revelation is entrusted. I will make his son al-Hasan a propagandist for My mission and a keeper of My knowledge. Then I will complete that with his son; My mercy to My peoples. He has the perfection of Moses, the beauty of Jesus Christ and the patience of Ayyoob (Job). In his time my saints are despised and their heads fall like the heads of the Turks and the Daylams.[1] They are killed and burned. They are always afraid. The ground is dyed with their bloods. Grief and wail spread among their women. Those are my real saints and I have to rid them of every dark sedition and all loads and restrictions. (Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course).[2]

Abu Baseer said: "If you have not heard along your age except of this tradition, it will have sufficed you. You are to keep it secret except for those, who are qualified for it."[3]

---

[1] A dynasty in Iran.

[2] Qur'an, 2:157.

[3] *Al-Kafi*, vol.1 p.527, *Kamal ad-Deen* p.308, *Oyoon Akhbar ar-Redha* vol.1 p.41, *al-Ikhtisas* p.210, *al-Ghayba* by at-Toossi p.143, *Manaqib* by ibn Shahrashoop vol.1 p.296.

٦ - وأخبرنا أحمد بن محمد بن سعيد بن عقدة الكوفي، قال: حدثنا يحيى بن زكريا بن شيبان من كتابه سنة ثلاث وسبعين ومائتين، قال: حدثنا علي بن سيف بن عميرة، قال: حدثنا أبان بن عثمان، عن زرارة، عن أبي جعفر الباقر عليه السلام عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله:

إنّ من أهل بيتي اثنا عشر محدّثاً.

فقال له رجل يقال له عبد الله بن زيد وكان أخا عليٍّ بن الحسين عليهما السلام من الرضاعة: سبحان الله محدثاً؟ - كالمنكر لذلك - قال: فأقبل عليه أبو جعفر عليه السلام فقال له: أما والله إنّ ابن أمّك كان كذلك - يعني عليَّ بن الحسين عليهما السلام -.

(6) Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Yahya bin Zakariyya bin Shayban from Ali bin Sayf bin Omayra from Abban bin Uthman from Zurara from Imam Abu Ja'far al-Baqir (s) from his fathers (s) that the Prophet (s) had said:

"From among my progeny there will be twelve inspired men."

A man called Abdullah bin Zayd, who was the foster-brother of Ali bin al-Husayn as-Sajjad[1] (s), said to him (to Imam al-Baqir): "Glory be to Allah! Inspired!" as if he denied that.

Imam Abu Ja'far al-Baqir (s) said to him: "By Allah, the son of your mother -he meant Ali bin al-Husayn (s)- was indeed inspired."[2]

٧ - أخبرنا محمد بن همام، قال: حدثنا أبي وعبد الله بن جعفر الحميري، قالا: حدثنا أحمد بن هلال، قال حدثني محمد بن أبي عمير سنة أربع ومائتين، قال: حدثني سعيد بن غزوان، عن أبي بصير، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله:

إن الله تبارك وتعالى إختارَ من كلّ شيء شيئاً، إختار من الأرض مكةَ، واختار من مكّة المسجدَ، واختار من المسجد الموضعَ الذي فيه الكعبةُ واختار من الأنعام إناثَها ومن الغنم الضأنَ واختار من الأيام يوم الجمعة، واختار من الشهور شهرَ رمضان، ومن الليالي ليلةَ القدر، واختار من الناس بني هاشم، واختارني وعليّاً من بني هاشم، واختار مني ومن عليٍّ الحسنَ

[1] He is the fourth imam of the Shia.

[2] *Biharul Anwar*, vol.36 p.272, *Awalim al-Uloom*, vol.15/3 p.228.

والحسين ويكمّله اثني عشر إماماً من ولد الحسين، تاسعهم باطنُهم وهو ظاهرهم وهو أفضلهم وهو قائمهم.

(7) Muhammad bin Hammam narrated from Abu Abdullah bin Ja'far al-Himyari from Ahmad bin Hilal from Muhammad bin Abu Omayr from Sa'eed bin Ghazwan from Abu Baseer from Abu Abdullah as-Sadiq (s) from his fathers (s) that the Prophet (s) had said:

"Allah the Almighty has chosen a thing from every thing. He has chosen Mecca from the earth, the mosque from Mecca and the place, in which the Kaaba is, from the mosque. He has chosen the females from among the cattle and the ewe from among the sheep. He has chosen Friday from among the days, Ramadan from among the months and the Night of Predestination from among the nights. He has chosen the Hashimites[1] from among the peoples, has chosen me and Ali from among the Hashimites, has chosen al-Hasan and al-Husayn from me and Ali and then He completed the twelve imams from the progeny of al-Husayn. The ninth of them (of al-Husayn's progeny) is the hidden and the apparent and the best of them. He is the expected imam."

The same was narrated by Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor from al-Hasan bin Muhammad bin Jumhoor from Ahmad bin Hilal from Muhammad bin Abu Omayr from Sa'eed bin Ghazwan from Imam Abu Abdullah as-Sadiq (s).[2]

٨ - ومن كتاب سليم بن قيس الهلالي ما رواه أحمد بن محمد بن سعيد بن عقدة، ومحمد بن همام بن سهيل، و عبد العزيز وعبد الواحد ابنا عبد الله بن يونس الموصلي - عن رجالهم - عن عبد الرزاق بن همام، عن معمر بن راشد : عن أبان بن أبي عياش، عن سليم بن قيس.

[1] Hashim is the grandfather of the Prophet (s).

[2] *Ithbat al-Wassiyya* p.225, 227, *Kamal ad-Deen* p.281, *Dala'il al-Imama* p.240, *Muqtadhab al-Athar* p.9-10, *al-Ghayba* by at-Toossi p.142, *al-Istinsar* p.8, al-*Mukhtasar* p.159.

(8) From the book of Sulaym bin Qayss al-Hilali[1] there was a tradition narrated by Ahmad bin Muhammad bin Sa'eed bin Oqda, Muhammad bin Hammam bin Suhayl and Abdul Aziz and Abdul Wahid the sons of Abdullah bin Younus al-Moossili from their companions; Abdurrazak bin Hammam, Ma'mar bin Rashid, Abban bin Abu Ayyash and Sulaym bin Qayss.

وأخبرنا به من غير هذه الطرق هارون بن محمد قال: حدثني أحمد بن عبيد الله بن جعفر بن المعلى الهمداني، قال: حدثني أبو الحسن عمرو بن جامع بن عمرو بن حرب الكندي، قال: حدثنا عبد الله بن المبارك شيخ لنا كوفي ثقة، قال: حدثنا عبد الرزاق بن همام شيخنا، عن معمر، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي. وذكر أبان أنه سمعه أيضا عن عمر بن أبي سلمة. قال معمر: وذكر أبو هارون العبدي أنه سمعه أيضا عن عمر بن أبي سلمة، عن سليم:

From another way the tradition was narrated by Haroon bin Muhammad from Ahmad bin Obaydillah bin Ja'far bin al-Mu'alla al-Hamadani from Abul Hasan Amr bin Jami' bin Amr bin Harb al-Kindi from Abdullah bin al-Mubarak from Abdurrazak bin Hammam from Ma'mar from Abban bin Abu Ayyash from Sulaym bin Qayss al-Hilali. Abban said that he also had heard it from Umar bin Abu Salama. Ma'mar said that Abu Haroon al-Abdi had also heard it from Umar bin Abu Salama that Sulaym had said:

أن معاوية لما دعا أبا الدرداء وأبا هريرة ونحن مع أمير المؤمنين علي عليه السلام بصفين فحمّلهما الرسالة إلى أمير المؤمنين علي عليه السلام وأدّياه إليه، قال: قد بلغتماني ما أرسلكما به معاوية فاستمعا مني وأبلغاه عني كما بلغتماني، قالا: نعم فأجابه علي عليه السلام الجواب بطوله حتى إذا انتهى إلى ذكر نصب رسول الله صلى الله عليه وآله إيّاه بغدير خم بأمر الله تعالى قال:

[1] Sulaym bin Qayss was one of Imam Ali's companions. Al-Hajjaj bin Yousuf ordered to kill him. He fled and resorted to Abban bin Abu Ayyash. He remained hidden there until he was about to die where he said to Abban: "I am about to die and you have done me a great favor. O my nephew, after the Prophet (s) so and so had occurred..." He gave him a book. No one had ever narrated this from Sulaym except Abban.

"When Mo'awiya sent for Abud Darda' and Abu Hurayra, while we were with Amirul Mo'mineen (s) in (the battle of) Siffeen, and gave them a letter to be given to Amirul Mo'mineen Ali (s), Imam Ali said to the two messengers after receiving the letter: "You informed me of what Mo'awiya have sent with you. Then listen to me and inform him of what I shall say to you."

They said: "Yes, we do."

Imam Ali (s) replied with a long answer until he mentioned the matter when the Prophet (s) had appointed him (Imam Ali) in Ghadeer Khum as the guardian and the caliph after him (after the Prophet) according to the order of Allah. He said:

لما نزل عليه ﴿إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ۝﴾ قال الناس: يا رسول الله، أخاصةٌ لبعض المؤمنين أم عامّة لجميعهم؟ فأمر الله تعالى نبيه ﷺ أن يعلّمهم ولايةَ مَن أمرَهم الله بولايته، وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وزكاتهم وصومهم وحجهم. قال علي عليه السلام فنصبني رسول الله بغدير خم وقال:

إن الله ﷻ أرسلني برسالةٍ ضاق بها صدري وظننتُ أنّ الناس مكذبوني، فأوعدني لأبلّغنّها أو ليُعذبني، قُم يا عليُّ.

"When this verse "Only Allah is your guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow,"[1] was revealed to the Prophet (s), the people asked him: "O messenger of Allah, does it concern some of the believers particularly or the all in general?" Then Allah ordered His messenger to declare for them the guardian, whom Allah had chosen, and to explain for them the matter of guardianship as he had explained the matters of prayer, zakat, fasting and hajj. Imam Ali (s) said: "The Prophet (s) appointed me (as guardian) in Khum[2] and said:

"Allah the Almighty has revealed to me something, which my chest became unable to bear and I thought that people would not

---

[1] Qur'an, 5:55.

[2] Khum is a place between Mecca and Medina.

believe me if I announced, then Allah threatened me either to announce it or He would punish me."

ثمّ نادى بأعلى صوته بعد أن أمر أن يُنادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال:

يا أيها الناس إنّ الله مولاي، وأنا مولى المؤمنين، وأنا أولى بهم منهم بأنفسهم، مَن كنتُ مولاه فعليٌّ مولاه، اللهم والِ مَن والاه وعادِ مَن عاداه.

فقام إليه سلمان الفارسي فقال: يا رسول الله ولاءُ ماذا؟ فقال:

مَن كُنت أولى به من نفسه فَعَليٌّ أولى به من نفسه.

فأنزل الله ﷻ ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

He ordered his companions to call for the prayer. He led them in offering the Dhuhr[1] prayer and then he asked Ali to get up. He said to the people very loudly: "O people, Allah is my guardian and I am the guardian of the believers. I am worthier of them than themselves. Whoever I am his guardian, Ali is to be his guardian. O Allah, support whomsoever supports him and be the enemy of whoever opposes him!"

Salman al-Farisi got up and said: "O messenger of Allah, what guardianship is it?"

The Prophet (s) said: "Whoever that I am worthier of than himself, has to consider Ali as worthier of him than himself."

Then Allah revealed, "This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."[2]

فقال له سلمان: يا رسول الله، أنَزَلَت هذه الآيات في عليٍّ خاصة؟ قال:

بلْ فيه وفي أوصيائي إلى يوم القيامة.

فقال: يا رسول الله، بيِّنْهم لي. قال:

[1] Dhuhr means Noon.

[2] Qur'an, 5:3.

عليٌّ أخي ووصيّي ووارثي وخليفتي في أمّتي ووليُّ كلّ مؤمن بعدي، وأحدَ عشرَ إماماً من ولده، أوَّلُهُم ابني حسن ثم ابني حُسين، ثمّ تسعةٌ من ولد الحسين واحداً بعد واحدٍ؛ هُم مع القرآنِ والقرآنُ معهم لا يفارقونه ولا يفارقهم حتى يردوا عليَّ الحوضَ.

Salman said: "O messenger of Allah, have these verses been revealed about Ali?"

The Prophet (s) said: "About him and about my guardians until the Day of Resurrection."

Salman asked: "O messenger of Allah, would you please tell me about them?"

The Prophet (s) said: "They are my brother, guardian, son-in-low, heir, the caliph of my umma and the guardian of every believer after me, Ali and eleven imams of my progeny; the first of them is my son Hasan then my son Husayn and then nine imams from al-Husayn's progeny one after the other. They are with the Qur'an and the Qur'an is with them. They will never part with it nor will it part with them until they will come to me at the pond in Paradise."

فقام اثنا عشر رجلاً من البدريين فقالوا: نشهد أنا سمعنا ذلك من رسول الله ﷺ كما قلتَ يا أمير المؤمنين، سواء لم تزد و لم تنقص، وقال بقية البدريين الذين شهدوا مع عليٍّ صفين: قد حفظنا جُلَّ ما قلتَ، و لم نحفظ كله، وهؤلاء الإثنا عشر خيارُنا وأفاضلُنا. فقال عليٌّ عليه السلام: صدقتم ليس كل الناس يحفظ، وبعضهم أفضل من بعض. وقام من الاثني عشر أربعةٌ: أبو الهيثم بن التيهان، وأبو أيوب، وعمار، وخزيمة بن ثابت ذو الشهادتين فقالوا: نشهد أنا قد حفظنا قولَ رسول الله ﷺ يومئذ، والله إنه لقائمٌ وعليّ عليه السلام قائمٌ إلى جانبه وهو يقول:

Twelve men from among those, who had fought with the Prophet (s) in the battle of Badr, got up and said: "O Amirul Mo'mineen, we witness that we have heard this from the Prophet (s) exactly as you say no word more no word less."

The rest of companions (of Badr) said: "We have memorized the most of what you said but not all of it. These twelve men are the best of us."

Imam Ali (s) said: "You are right. Not all of the people can memorize everything. Some are better than the others (in memorizing)."

From among those twelve men four men; Abul Haytham bin at-Tayhan, Abu Ayyoob, Ammar and Khuzayma bin Thabit got up and said: "We witness that we have memorized the saying of the Prophet (s) then. He said while he was standing up and Ali was standing beside him:

يا أيُّها الناسُ، إنّ الله أمرني أنْ أُنصّبَ لكم إماماً يكون وصيّي فيكم وخليفتي في أهل بيتي وفي أمّتي من بعدي، والذي فرض الله طاعتَه على المؤمنين في كتابه وأمرَكم فيه بولايته، فقلتُ: يا ربّ خشيتُ طعنَ أهلِ النفاق وتكذيبَهم، فأوعَدني لأبلّغنّها أو لَيعاقبني. أيّها الناس إن الله ﷻ أمرَكم في كتابه بالصّلاة، وقد بيّنتُها لكم وسننتُها لكم، والزكاةَ والصوم، فبيّنتُهُما لكم وفسّرتُهما، وقد أمركم اللهُ في كتابه بالولاية، وإني أُشهِدكم أيّها الناس إنها خاصّةٌ لهذا ولأوصيائي من ولدي وولده، أوّلُهم ابني الحسن ثم الحسينُ ثم تسعةٌ من ولد الحسين، لا يفارقون الكتابَ حتى يردوا عليَّ الحوضَ.

"O people! Allah has ordered me to appoint for you an imam, who will be my guardian among you and the successor in my family and my umma after me. Allah has imposed upon the believers, In His Book, to obey him and ordered them to submit to him. I said: O my God! I fear that the hypocrites may not believe me. Then He threatened me either to inform of it or He would punish me.

O people, Allah has ordered you in His Book to offer prayers, which I have explained to you. He has ordered you of zakat and fasting, which also I have explained to you. He has ordered you, in His Book, of the guardianship and I call you, O people, to witness that this concerns particularly this (Ali) and the guardians of my progeny and his progeny. The first of them is my son al-Hasan then al-Husayn and nine of al-Husayn's progeny. They will never part with the Book until they come to me at the pond (in Paradise).

يا أيها الناس إني قد أعلمتُكم مفزعَكُم بعدي، وإمامَكم ووليّكم وهاديَكم وهو عَليّ بنُ ابي طالب أخي، وهو فيكم بمنْزِلتي، فقلّدوه دينَكم وأطيعوه في جميع أمورِكم، فإنّ عنده

جميعَ ما علّمني الله ﷻ، أمرني الله ﷻ أن أعلّمَه إيّاه وأنْ أعلمَكم أنّه عنده، فَسَلوه وتعلّموا منه ومِن أوصيائه، ولا تُعلّموهم ولا تتقدّموا عليهم، ولا تتخلّفوا عنهُم فإنّهم مع الحقِّ والحقُّ معهم، لا يُزايلُهم ولا يزايلونه.

O people, I have informed you of your resort, your imam, guardian and guide after me. He is Ali bin Abu Talib. He is my brother and he is among you as I have been among you. Entrust him with your religion and obey him in all of your affairs. He has all what Allah has taught me. Allah has ordered me to teach it to him and to inform you that he has learned it. Ask him and learn from him and from his guardians. Do not try to teach them. Do not precede them and do not lag behind them because they are with the truth and the truth is with them. They never part with the truth nor will it part with them."

ثمّ قال عليٌّ صلوات الله عليه لأبي الدّرداء وأبي هريرة ومَن حوله:

يا أيّها الناس، أتعلمونَ أنّ الله تبارك وتعالى أنزل في كتابه ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾﴾ فجمعني رسول الله وفاطمة والحسن والحسين في كساء ثم قال: اللهم هؤلاء أحبّتي وعترتي وثقلي وخاصّتي وأهلُ بيتي فأذهبْ عنهم الرجسَ وطهّرهم تطهيراً. فقالت أمُّ سلمة: وأنا، فقال ﷺ لها: وأنتِ إلى خير، إنّما أنزلت فيّ وفي أخي عليّ وفي ابنتي فاطمة وفي ابنيَّ الحسن والحسين وفي تسعة من ولد الحسين خاصة، ليس فيها معنا أحد غيرنا.

Then Imam Ali (s) said to Abud Darda', Abu Hurayra and those around him:

"O people, do you know that when Allah revealed in His Book, "Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying,"[1] the Prophet (s) gathered me, Fatima, Hasan and Husayn with him under one garment and said: "O Allah, these are my beloved family, my weighty thing I have left and the people of my house. O Allah, keep away the uncleanness from them and purify them."

[1] Qur'an, 33:33.

Umm Salama[1] said: "And Me!"

The Prophet (s) said: "You will be of a pleasant fate. This verse has been revealed concerning me, my brother Ali, my daughter Fatima, my sons al-Hasan and al-Husayn and nine ones of al-Husayn's progeny and no one else."

فقام جلُّ الناس فقالوا: نشهد أن أمّ سلمة حدثتنا بذلك، فسألنا رسول الله ﷺ فحدّثنا كما حدثتْنا أمُّ سلمة. فقال علي عليه السلام:

ألستم تعلمون أنّ الله ﷻ أنزل في سورة الحج ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ ۩ ﴿٧٧﴾ وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ مِن قَبۡلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيۡكُمۡ وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِۚ﴾

Most of people available there got up and said: "We witness that Umm Salama has narrated this for us. We asked the Prophet (s) and he confirmed what Umm Salama had narrated."

Imam Ali (s) said: "Do you not know that Allah has revealed in the sura of al-Hajj these verses, "O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibraheem; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people."[2]

فقام سلمان رضي الله عنه عند نزولها فقال: يا رسول الله، مَن هؤلاء الذين أنتَ شهيد عليهم وهم شهداءُ على الناس الذين اجتباهم الله و لم يجعل عليهم في الدين من حرج ملّةَ أبيهم إبراهيم؟ فقال رسول الله ﷺ:

عنيَ اللهُ تعالى بذلك ثلاثة عشر إنساناً: أنا وأخي عليّاً وأحد عشر من ولده؟

فقالوا: اللهم نعم! قد سمعنا ذلك من رسول الله ﷺ.

---

[1] She is the Prophet's wife.

[2] Qur'an, 22:77-78.

فقال عليّ عليه السلام: أنشد كم بالله تعلمون أن رسول الله ﷺ قام خطيباً ثم لم يخطبْ بعد ذلك، فقال:

أيّها الناس إني قد تركتُ فيكم أمرَين لن تضلّوا ما إنْ تمسّكتم بهما؛ كتاب الله عزّ وجلّ وأهل بيتي، فإنّ اللطيف الخبير قد أخبرني وعهِد إليّ أنهما لن يفترقا حتى يردا عليَّ الحوضَ؟

And then Salman asked the Prophet (s): "O messenger of Allah, who are these people, whom you are the witness on and who are the witnesses on people and whom Allah has chosen and has not laid upon them any hardship in religion; the faith of their father Ibraheem?"

The Prophet (s) said: "Allah has meant by that thirteen persons; me, my brother Ali and eleven ones of his progeny."

They said: "Yes, by Allah, we have heard that from the Prophet (s)."

Imam Ali (s) said: "I adjure you before Allah! Have you known that the Prophet (s) has made a speech that he has not made other speech after it when he said: "O people, I have left among you two things; the book of Allah and my family. If you keep to them, you will never go astray at all. The Archangel Gabriel has informed me and promised me that they will never separate until they come to me at the pond (in Paradise)"?

فقالوا: نعم اللهم، قد شهِدنا ذلك كلَّه من رسول الله ﷺ، فقام اثنا عشر رجلاً من الجماعة فقالوا: نشهد أن رسول الله حين خطب في اليوم الذي قُبض فيه قام عمر بن الخطاب شبه المُغضب فقال: يا رسول الله، لكلّ أهل بيتك؟ فقال: **لا، ولكن لأوصيائي منهم: عليٌّ أخي ووزيري ووارثي وخليفتي في أمّتي ووليُّ كل مؤمن بعدي، وهو أوّلهم وخيرهم، ثم وصيّه بعده ابني هذا -وأشار إلى الحسنِ- ثم وصيّه ابني هذا -وأشار إلى الحسين-، ثم وصيه ابني بعده سميُّ أخي، ثم وصيّه بعده سميّي، ثم سبعة من ولده واحد بعد واحد حتى يردوا عليَّ الحوضَ، شهداء الله في أرضه وحججه على خلقه، مَن أطاعهم أطاع الله، ومَن عصاهم عصى الله.**

They said: "Yes, by Allah, we have witnessed all that from the Prophet (s)."

Then twelve men got up and said: "We witness that when the Prophet (s) made a speech in the last day of his life, Umar bin al-Khattab got up angrily and said: "O messenger of Allah, all the people of your house?"

The Prophet (s) said: "No, only my guardians; Ali, my brother, vizier, heir, the caliph of my umma and the guardian of every believer after me, who is the first of them and the best of them, and then his guardian after him; my son-he pointed to al-Hasan- then his guardian; my son-he pointed to al-Husayn- then his guardian, whose name is like the name of my brother (Ali) then his guardian after him, whose name is like mine then seven ones; his (Muhammad bin Ali's) son and (six) grandsons one after the other until they come to me at the pond. They are the witnesses of Allah on His earth and the authorities over His people. He, who obeys them, obeys Allah and he, who disobeys them, disobeys Allah."

فقام السبعون البدريّون ونحوهم من المهاجرين فقالوا: ذكّرتمونا ما كنّا نسيناه! نشهد أنّا قد كنا سمعنا ذلك من رسول الله ﷺ. فانطلق أبو الدرداء وأبو هريرة فحدّثا معاوية بكل ما قال عليٌّ عليه السلام وما استشهد عليه وما ردَّ عليه الناسُ وشهدوا به.

Seventy men, who had fought with the Prophet (s) in the battle of Badr, and nearly the same number of al-Muhajireen[1] got up and said: "You reminded us of what we have forgotten. We witness that we have heard that from the Prophet (s)."

Abud Darda' and Abu Hurayra left and told Mo'awiya of all that Imam Ali (s) had said and that the people had witnessed of."[2]

٩ - وبهذا الإسناد عن عبد الرزاق بن همام قال: حدثنا معمر بن راشد، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي قال:

لما أقبلنا من صفين مع أمير المؤمنين عليه السلام نزل قريباً من دَير نصرانيٍّ إذ خرج علينا شيخ من الدير جميل الوجهِ حسَنُ الهيئة والسمت معه كتاب، حتى أتى أميرَ المؤمنين فسلّم عليه ثم

[1] Muhajireen: the first Muslims, who had emigrated from Mecca to Medina.

[2] The book of Sulaym bin Qayss p.148, *Kamal ad-Deen* p.274, *Biharul Anwar*, vol.33 p.159, *al-Yateema wed Durra ath-Thameena* p.57.

قال: إني من نسل حواريّ عيسى بن مريم وكان أفضلَ حواريّ عيسى - الإثني عشر - وأحبَّهم إليه وآثرَهم عنده، وأنّ عيسى أوصى إليه ودفع إليه كتبه وعلَّمَه حكمتَه، فلم يزل أهلُ هذا البيت على دينه متمسّكين بملّته لم يكفروا و لم يرتدّوا و لم يغيِّروا.

(9) The same previous series of narrators from Abdurrazak bin Hammam from Ma'mar bin Rashid from Abban bin Abu Ayyash that Sulaym bin Qayss al-Hilali had said:

"When we were coming back with Amirul Mo'mineen (s) from (the battle of) Siffeen, we stopped for a time to rest near a monastery. A handsome and neat old man came out of the monastery. He had a book in his hand. He came to Amirul Mo'mineen, greeted him and said: "I am from the progeny of one of the disciples of Jesus Christ (s). He was the best of the twelve disciples of Jesus Christ and the most beloved one to him. Jesus Christ (s) had entrusted him with his wills, given him his books and taught him his knowledge and wisdom. The progeny of this disciple had been still keeping to the faith of Jesus Christ. They had never disbelieved or apostatized from his religion.

وتلك الكتبُ عندي إملاءَ عيسى بن مريم وخطّ أبينا بيَده، فيها كلُّ شيء يفعل الناس من بعده، واسم ملك ملك من بعده منهم، وأنّ الله تبارك وتعالى يبعث رجلاً من العرب من ولد إسماعيل بن إبراهيمَ خليلِ الله من أرضٍ يقال لها: تهامة، من قرية يقال لها: مكّة، يقال له: أحمد، له اثنا عشر اسماً، وذَكَر مبعثَه ومولدَه ومهاجرتَه ومَن يقاتله ومن ينصُره ومن يعاديه، وما يعيش، وما تَلقى أمّتُه بعده إلى أن ينْزلَ عيسى بنُ مريم من السماءِ.

The books are still with me. They had been written by the hand of our forefather according to the dictation of Jesus Christ (s) himself. Every thing that would happen after him had been mentioned in these books and the names of all the kings, who would rule after him, one after the other. It had been mentioned that Allah the Almighty would send a man from among the Arabs as a prophet. He would be from the progeny of Ishmael the son of Abraham. He would be from a land called Tehama and a village called Mecca. His name would be Ahmad. He would have twelve names. His advent, birth, emigration, who would fight him, who would support him, who would be his enemies, how

long he would live and what his umma would face after him until Jesus Christ (s) would descend from the Heaven had been mentioned in these books.

وفي ذلك الكتب ثلاثة عشر رجلاً من ولد إسماعيل بن إبراهيم خليل الله من خيرِ خلق الله ومن أحبّ خلق الله إليه، والله ولي لمن والاهم وعدو لمَن عاداهم، من أطاعهم اهتدى ومَن عصاهم ضلّ، طاعتُهم لله طاعةٌ ومعصيتُهم لله معصية، مكتوبةٌ أسماؤهم وأنسابهم ونعوتهم وكَم يعيش كلُّ رجلٍ منهم واحد بعد واحد وكم رجل منهم يستتر بدينه ويكتُمه من قومه، ومَن الذي يظهرُ منهم وينقاد له الناسُ حتّى ينْزلَ عيسى بن مريم عليه السلام على آخرِهم فيُصلّي عيسى خلفه ويقول: إنّكم لأئمّةٌ لا ينبغى لأحدٍ أن يتقدّمَكم، فيتقدّمُ فيُصلي بالناس وعيسى خلفه في الصف.

The names of thirteen men of the progeny of Ishmael the son of Abraham had been mentioned in the book and that they were the best of all of the peoples and the most beloved ones to Allah. Allah would be the guardian of whoever believed in them and would be the enemy of whoever opposed them. Whoever obeyed them would be guided and whoever disobeyed them would go astray. Obeying them would mean obeying Allah and disobeying them would mean disobeying Allah. Everything about them had been mentioned such as their names, lineage, aspects, how long each one of them would live, how many ones of them would conceal their faith before their people and which one of them would appear and then all the peoples would submit to him until Jesus Christ (s) would descend from the Heaven and then he (Jesus Christ) would offer prayers behind him and would say: "You are the imams and no one is to precede you." Then he would advance to lead the people in offering the prayer and Jesus Christ (s) would stand behind him in the first row.

أولُهم وخيرُهم وأفضلهم - وله مثلُ أجورِهم وأجورِ مَن أطاعهم واهتدى بهم - رسول الله صلى الله عليه وآله وسلم: اسمه محمّد وعبدُ الله ويَس والفتّاح والخاتم والحاشر والعاقب والماحي والقائد ونبيُّ الله وصفيُّ الله وحبيب الله، وأنّه يُذكر إذا ذكر، من أكرمِ خلقِ الله على الله وأحبّهم إلى الله، لم يخلقِ الله ملَكاً مكرّماً ولا نبيّاً مرسَلاً من آدم فمن سِواه خيراً عند الله ولا أحبَّ إلى الله منه، يُقعده يوم القيامة على عرشه، ويشفّعُه في كلّ مَن يشفع فيه. باسمه جرى القلمُ في اللوح

المحفوظ: محمّدٌ رسولُ الله، وبِصاحب اللّواء يوم الحشر الأكبرِ أخيه ووصيه ووزيره وخليفته في أمّته.

The first of them and the best of them is the messenger of Allah. His names are Muhammad, Abdullah, Yasseen, al-Fattah (the conqueror), al-Khatam (the last), al-Hashir (the resurrector), al-Aaqib (the successor), al-Mahi (the eraser), al-Qa'id (the leader), the prophet of Allah, the best friend of Allah and the beloved of Allah. He is the most honored of all the people before Allah and the most beloved to Him. Allah has never created an honored angel or a prophet since Adam better than him near Allah or more beloved to Allah than him. Allah will seat him on His Throne on the Day of Resurrection and will accept his intercession for everyone he intercedes for. With his name; Muhammad is the Messenger of Allah, the Pen writes on the Divine Tablet and with the keeper of the banner on the Day of the Great Resurrection, his guardian, vizier and successor for his umma.

ومن أحب خلق الله إلى الله بعده عليّ ابن عمّه لأمّه وأبيه، ووليّ كل مؤمن بعده، ثم أحد عشر رجلاً من ولد محمّد وولده، أوّلُهم يسمّى باسم ابنَي هارون؛ شبر وشبير، وتسعة من ولد أصغرِهما واحد بعد واحد، آخرهم الذي يصلّي عيسى بنُ مريم خلفه...

وذكر باقي الحديث بطوله.

The most beloved one to Allah after him, Ali; his cousin and the guardian of every believer after him and then eleven men of Muhammad and Ali's progeny, the first two of them are named as the names of the two sons of Aaron; Shubbar and Shubayr, and nine of the progeny of the youngest of them one after the other, behind the last of whom Jesus Christ will offer the prayers."

Then he mentioned the rest of the tradition.[1]

[1] The book of Sulaym bin Qayss p.152, *al-Fadha'il* by Shathan p.142-145, *Ithbat al-Hudat*, vol.1 p.179, 204, *Biharul Anwar*, vol.15 p.236, vol.16 p.84.

١٠ - وبهذا الإسناد عن عبد الرزاق، عن معمر، عن أبان، عن سليم بن قيس الهلالي قال: قلت لعلي عليه السلام: إنّي سمعتُ من سلمان ومن المقداد ومن أبي ذرّ أشياء من تفسير القرآن ومن الرواية عن رسول الله صلى الله عليه وآله غيرَ ما في أيدي الناس ثم سمعتُ منك تصديقاً لما سمعت منهم، ورأيتُ في أيدى الناس أشياء كثيرةً من تفسير القرآن ومن الأحاديث عن رسول الله صلى الله عليه وآله يخالفونهم فيها ويزعُمون أن ذلك كان كلّه باطلاً، أفتُرى أنّهم يُكذّبون على رسول الله صلى الله عليه وآله متعمّدين ويفسّرون القرآن بآرائهم؟

(10) The previous series of narrators from Abdurrazak from Ma'mar from Abban that Sulaym bin Qayss al-Hilali had said:

"I said to Ali (s): "I have heard from Salman, al-Miqdad and Abu Tharr some interpretations of the Qur'an and some traditions of the Prophet (s) different from what the people have had with them and I heard from you what confirmed that I have heard from those men. In the meanwhile I found among the people some interpretations of the Qur'an and some prophetic traditions, in which they denied those interpretations and traditions (narrated by those three men) and claimed that they were false. Do you think that they (the people) ascribed false things to the Prophet (s) and interpreted the Qur'an according to their own opinions?"

قال: فأقبلَ عليٌّ عليه السلام وقال: **قد سألتَ فافهمِ الجوابَ: إنّ في أيدي الناس حقاً وباطلاً وصدقاً وكذباً وناسخاً ومنسوخاً وخاصّاً وعامّاً ومُحكَماً ومتَشابهاً وحفظاً ووَهماً، وقد كُذِب على رسول الله صلى الله عليه وآله على عهده حتى قام خطيباً فقال: أيّها الناس، قد كثُرتْ عليَّ الكذابةُ، فمَن كذب عليَّ متعمّداً فلْيتبوَّءْ مقعدَه من النارِ. ثم كُذِبَ عليه مِن بعده.**

Ali (s) said: "With people there are truth and falsehood, abrogating and abrogated verdicts, special and general verdicts, allegorical and clear Qur'anic verses, memorization and illusion. False things were ascribed to the Prophet (s) when he was still alive until he made a speech saying: "O people, the fabricators, who ascribed false things to me, became so many. Let him, who ascribes false things to me intendedly, take his seat in Hell." Nevertheless many people ascribed false things to him after his death.

وإنما أتاك بالحديث أربعةٌ ليس لهم خامس: رجلٌ منافق مظهر للإيمان متصنّع للإسلام باللسان، لا يتأثّم ولا يتحرّج أن يكذبَ على رسول الله ﷺ متعمداً، فلو علم الناسُ أنه منافق كاذب ما قبلوا منه ولم يصدقوه، ولكنّهم قالوا: هذا قد صحبَ رسولَ الله ﷺ وقد رآه وسمع منه، وأخذوا عنه وهُم لا يعرفون حاله وقد أخبرك الله عن المنافقين بما أخبرك ووصفهم بما وصفهم، فقال ﷻ: ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ﴾ ثم بقُوا بعد رسول الله ﷺ وتقرّبوا إلى أئمة الضلال والدعاة إلى النار بالزور والكذب والبهتان حتى ولّوهُم الأعمال وحملوهم على رقاب الناس وأكلوا بهم الدنيا، وإنما الناس مع الملوك والدنيا إلاّ مَن عصم اللهُ ﷻ، فهذا أحد الأربعة.

The narrators of traditions are of four kinds; one is a hypocrite showing faith with his tongue only. He does not refrain from ascribing false things to the Prophet (s) intendedly. If people know that he is a hypocrite and a liar, they will never believe him or accept anything from him but they see that he has accompanied the Prophet (s), has seen him and heard from him; therefore they trusted in him without knowing his reality. Allah has told us about the hypocrites and described them t0 us when saying, "And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back."[1] They kept on that after the Prophet (s) and approached to the deviant rulers, who invited people towards Hell via lies and fabrications. They entrusted them with positions and authorities and imposed them on people by force. They hastened towards the pleasures of this worldly life. In fact most of people follow the kings and look forward to the pleasures of this life except a few, whom Allah has guided.

[1] Qur'an, 63:4.

ورجلٌ سمع من رسول الله ﷺ شيئاً ولم يحفظْه على وجهه فتوهّم فيه ولم يتعمّد كذباً فهو في يديه ويقول به ويعمل به ويرويه ويقول: أنا سمعته من رسول الله ﷺ. فلو علِم المسلمون أنّه وهم فيه لم يقبلوا منه، ولو علم هو أنه وهمٌ لرفضه.

ورجل ثالث سمع من رسول الله ﷺ شيئاً أمرَ به ثم نهى عنه وهو لا يعلم أو سمعه ينهى عن شيء ثم أمرَ به وهو لا يعلم، فحفظ المنسوخَ ولم يحفظ الناسخَ، ولو علم أنه منسوخ لرفضه، ولو علم الناس إذا سمعوا منه أنه منسوخ لرفضوه.

The other kind is a man, who heard something from the Prophet (s) and could not memorize it correctly. He mistook when narrating it without intending to fabricate it. If the Muslims knew that he had mistaken, they would not accept a tradition from him and if he himself knew that his tradition was incorrect, he would deny it.

The third is a man, who heard the Prophet (s) ordering of something and then the Prophet (s) prohibited it but the man did not know or he heard the Prophet (s) prohibiting something and then he permitted it but the man did not know; therefore he memorized the abrogated verdict and ignored the abrogating verdict. If he knew that it had been abrogated, he would deny it and if people, when hearing it, knew that it had been abrogated, they would deny it.

ورجل رابعٌ لم يكذب على الله ولا على رسوله بُغضاً للكذب وخوفاً من الله ﷻ وتعظيماً لرسول الله ﷺ ولم يسْهُ، بل حفظَ الحديثَ على وجهه فجاء به كما سمعه لم يزِد فيه ولم يُنقصْ منه، وحفظ الناسخَ والمنسوخ، فعمل بالناسخ ورفض المنسوخ، وإن أمْرَ رسول الله ﷺ ونهيَه مثلُ القرآن ناسخ ومنسوخ وعام وخاص ومحكم ومتشابه، قد كان يكون من رسول الله ﷺ الكلام له وجهان: كلام عام وكلام خاص مثل القرآن، قال الله ﷻ في كتابه ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ يسمعه مَن لا يعرف ولم يدرِ ما عنيَ الله ﷻ ولا ما عنيَ به رسولُ الله ﷺ.

The fourth one is he, who never fabricates the sayings of Allah or the sayings of His messenger because he hates lying, fears Allah and glorifies the Prophet (s). He does not forget but he keeps the tradition as he hears it. He narrates it with no word more and no

word less. He knows the abrogating and the abrogated verdicts. He acts according to the abrogating verdicts and refuses the abrogated ones. The orders and prohibitions of the Prophet (s) are like those of the holy Qur'an; among them there are abrogating and abrogated verdicts, particular and general, allegorical and clear sayings. Allah says, "Whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back."[1] Many people hear the allegorical sayings and do not know what Allah and His messenger mean.

وليس كلُّ أصحابِ رسول الله ﷺ كان يسأله عن الشيءَ فيفهم، وكان منهم مَن يسأله ولا يستفهم حتى أنهم كانوا ليُحبّون أن يجيء الأعرابيُّ أو الطاري فيسأل رسولَ الله ﷺ حتى يسمعوا، وقد كنتُ أنا أدخل على رسولِ الله ﷺ كل يوم دخلة وكل ليلة دخلة فيخليني فيها خلوةً أدور معه حيث دارَ وقد علِم أصحابُ رسول الله ﷺ أنه لم يكن يصنع ذلك بأحدٍ من الناس غيري، فربما كان ذلك في بيتي، يأتيني رسول الله ﷺ أكثر من ذلك في بيتي، وكنتُ إذا دخلت عليه بعضَ منازله أخلاني وأقام عنّي نساءَه، فلا يبقى عنده غيري.

Not all of the Prophet's companions used to ask about many things to understand them well. They often liked that a nomad or a passerby might ask the Prophet (s) so that they would hear the answer. I used to come to the Prophet (s) once in the day and once in the night. He let me alone with him. The Prophet's companions knew well that the Prophet (s) did not do that with anyone else than me. The Prophet (s) often came to my house and when I came to him in one of his houses, he asked his wives to leave us alone.

وإذا أتاني للخلوة معي في منْزلي لم تقُم عني فاطمةُ ولا أحدٌ من ابنيَّ وكنتُ إذا ابتدأتُ أجابني وإذا سكتُّ عنه وفنيت مسائلي ابتدأني ودعا الله أن يحفظني ويفهمني، فما نسيتُ شيئاً قط مذ دعا لي، وإني قلتُ لرسول الله ﷺ: يا نبيَّ الله إنك منذ دعوتَ الله لي بما دعوتَ لم أنْسَ شيئاً وما تُمليه عليَّ فلِم تأمرني بكتبه أتتخوف عليّ النسيان؟

[1] Qur'an, 59:7.

فقال: يا أخي لست أتخوّف عليك النسيانَ ولا الجهل، وقد أخبرني الله ﷻ أنه قد استجاب لي فيك وفي شُركائك الذين يكونون مِن بعدك، وإنما تكتبه لهم.

But when he (s) came to my house, Fatima would stay with us and would not leave nor would any of my sons. If I began asking, he would answer me and if I finished my questions and became silent, he would begin talking to me and praying Allah to make me perceive and memorize. Since he has prayed Allah for me, I have never forgotten anything at all. Once I said to the Prophet (s): "O messenger of Allah, since you have prayed Allah for me, I have never forgotten anything of what you have taught me and dictated to me. But you have not ordered me to write it down. Do you not fear that I may forget?" He said: "O my brother, I do not fear that you may forget or ignore any thing. Allah has revealed to me that He has responded to my praying for you and your partners coming after you. But you are to write it down for them."

قلتُ: يا رسول الله ومَن شركائي؟ قال: الذين قرنهم الله بنفسه وبي، فقال: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ﴾ فإنْ خِفتم تنازعاً في شيء فأرجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم، فقلت: يا نبي الله ومَن هم؟ قال: الأوصياءُ إلى أن يردوا عليَّ حوضي، كلُّهم هادٍ مُهتد، لا يضرُّهم خذلانُ مَن خذلهم، هم مع القرآن والقرآنُ معهم لا يفارقونه ولا يفارقهم، بهم تُنصر أمّتي ويُمطرون، ويُدفع عنهم بعظائم دعواتهم. قلتُ: يا رسول الله سمِّهم لي، فقال: ابني هذا – ووضع يدَه على رأس الحسن – ثم ابني هذا – ووضع يدَه على رأس الحسين –، ثم ابنٌ له على اسمِك يا عليّ، ثم ابنٌ له محمّد بن علي.

I asked: "O messenger of Allah, who are my partners?"

He said: "They are those, whom Allah has connected with Himself and me when He said: (O you who believe! Obey Allah and obey the Messenger and those in authority from among you).[1] If you fear that you may quarrel about something, then

[1] Qur'an, 4:59.

refer it to Allah, the Messenger and those of authority among you."

I said: "O messenger of Allah, who are they?"

He said: "They are the guardians, one after the other, until they come to me at the pond (in Paradise). Every one of them is guided and he is a guide for people. They will not be affected by disappointment of anyone, who will disappoint them. They are with the Qur'an and the Qur'an is with them. They will not part with the Qur'an nor will it part with them. By them my umma will win and by their praying the heaven will rain for people and calamities will be away from them."

I said: "O messenger of Allah, would you tell me their names?"

He said: "My son; this-and he put his hand on al-Hasan-then my son; this-he put his hand on al-Husayn-then his son, whose name will be like your name, O Ali, then Muhammad the son of Ali."

ثمّ أقبل على الحسين وقال: سيولد محمّد بن علي في حياتك فأقرئه مني السلام، ثم تكمله اثني عشر إماماً. قلت: يا نبيّ الله سمِّهم لي، فسمّاهم رجلاً رجلاً. منهم، والله يا أخا بني هلال، مهديُّ هذه الأمّة الذي يملأُ الأرضَ قسطاً وعدلاً كما مُلئتْ ظلماً وجوراً.

Then he turned towards al-Husayn (s) and said: "Muhammad bin Ali will be born during your life. Give him my regards! Then will be the rest of the twelve imams."

I said: "O messenger of Allah, would you tell me their names?"

He mentioned their names one after the other. O Sulaym, by Allah, from them is al-Mahdi of this umma. He will spread justice and equity allover the world after it has been filled with injustice and oppression."[1]

١١ - وبإسناده، عن عبد الرزاق، قال: حدثنا معمر بن راشد، عن أبان بن أبي عياش، عن سليم بن قيس:

[1] The book of Sulaym bin Qayss p.103-108, al-Ayyash's *Tafseer*, vol.1 p.14, *Al-Kafi*, vl.1 p.62, *al-Mustarshid* p.29-31, *Kamal ad-Deen*, vol.1 p.284, *al-Khissal* p.255, *Tuhaf al-Oqool* p.193-196, *Nahjol Balagha* p.325.

أنّ علياً عليه السلام قال لطلحة في حديث طويل عند ذِكر تفاخر المهاجرين والأنصار بمناقبهم وفضائلهم:

يا طلحة، أليس قد شهدتَ رسولَ الله صلى الله عليه وآله حين دعانا بالكتف ليكتبَ فيها ما لا تضلّ الأمّةُ بعده ولا تختلف، فقال صاحبك ما قال "إنّ رسول الله يهجرُ" فغضبَ رسول الله صلى الله عليه وآله وتركها؟

قال: بلى قد شهدته.

قال: فإنكم لمّا خرجتُم أخبرني رسولُ الله صلى الله عليه وآله بالذي أراد أن يكتبَ فيها ويُشهدَ عليه العامّة، وأن جبرئيل أخبره بأن الله تعالى قد علم أن الأمةَ ستختلف وتفترق، ثم دعا بصحيفة فأملى عليَّ ما أراد أن يكتب في الكتف، وأشهَدَ على ذلك ثلاثةَ رهط: سلمان الفارسي وأبا ذر والمقداد، وسمّى مَن يكون من أئمة الهدى الذين أمر المؤمنين بطاعتهم إلى يوم القيامة فسمّاني أوّلَهم، ثم ابني هذا حسن، ثم ابني هذا حسين، ثم تسعة من ولد ابني هذا حسين، كذلك يا أبا ذر وأنت يا مقداد؟

(11) Abdurrazak narrated from Ma'mar bin Rashid from Abban bin Abu Ayyash that Sulaym bin Qayss had said: "Ali (s) said to Talha in a long tradition when mentioning the pride of al-Muhajireen and al-Ansar[1] about their virtues:

"O Talha, have you not witnessed the Prophet (s) when he asked for a tablet to write a decree, by which the umma would not go astray nor would it disagree after him, and then your friend[2] said: "The Prophet (s) is raving" then the Prophet (s) became angry and gave it up?"

Talha said: "Yes, I have witnessed that."

Imam Ali (s) said: "When you (all) went out, the Prophet (s) told me about the decree he wanted to write before the public to witness it. He said to me that Gabriel had told him that Allah had known that the umma would disagree and separate after him (the

[1] Al-Ansar: the people of Medina, who believed in the Prophet (s) and assisted him and his companions when emigrated from Mecca.
[2] Umar bin al-Khattab.

Prophet). He asked for a sheet of paper and dictated to me what he wanted to write in the tablet before people. He let three persons witness that. They were Salman al-Farisi, Abu Tharr and al-Miqdad. He mentioned the names of the imams of guidance, whom he ordered the believers to obey until the Day of Resurrection. He mentioned my name as the first of them then my son Hasan and then my son Husayn and then nine ones from the progeny of my son Husayn. Was it not so, O you Abu Tharr and you al-Miqdad?"

قالا: نشهد بذلك على رسول الله ﷺ.

فقال طلحة: والله لقد سمعتُ من رسول الله ﷺ يقول لأبي ذر: ما أقلّت الغبراءُ ولا أظلّت الخضراءُ ذا لهجة أصدقَ ولا أبرَّ من أبي ذرٍ. أشهد أنهما لم يشهدا إلاّ بالحقّ، وأنت أصدقُ وأبرُّ عندي منهما.

They said: "We witness that the Prophet (s) has done so."

Talha said: "By Allah I have heard the Prophet (s) saying to Abu Tharr: "By Allah, the earth has not carried nor has the sky shaded one more truthful or more pious than Abu Tharr." I witness that they (Abu Tharr and al-Miqdad) have not said but the truth and you are more truthful and more pious to me than them both."[1]

١٢ - وبإسناده، عن عبد الرزاق بن همام، عن معمر بن راشد، عن أبان ابن أبي عياش، عن سليم بن قيس قال: قال عليّ بن أبي طالب عليه السلام: مررتُ يوماً برجل - سمّاه لي - فقال: ما مثلُ محمّد إلاّ كمثلِ نخلة نبتَتْ في كباة. فأتيتُ رسولَ الله ﷺ فذكرت ذلك له، فغضب رسول الله ﷺ وخرج مغضباً وأتى المنبر ففرغت الأنصارُ إلى السلاح لما رأوا من غضبِ رسول الله ﷺ، قال:

(12) Abdurrazak bin Hammam narrated from Ma'mar bin Rashid from Abban bin Abu Ayyash from Sulaym bin Qayss that Imam Ali (s) had said:

"One day I passed by a man, who said: "The example of Muhammad is like the example of a date-palm growing in a

[1] *Biharul Anwar*, vol.36 p.277, *Awalim al-Uloom*, vol.15/3 p.210.

dunghill." I came to the Prophet (s) and told him of that. He became very angry. He went to the minbar. Al-Ansar took up their arms when they saw the Prophet (s) so angry. He said:

فما بالُ أقوام يعيروني بقرابتي وقد سمعوني أقول فيهم ما أقول من تفضيل الله تعالى إيّاهم وما اختصّهم به من إذهاب الرجس عنهم وتطهير الله إياهم؟ وقد سمعوا ما قلتُه في فضل أهل بيتي ووصيّي وما أكرمه الله به وخصّه وفضّله من سبقه إلى الاسلام وبلائه فيه وقرابته مني وأنه مني بمنْزلة هارون من موسى، ثم يمر به فزعم أن مثلي في أهل بيتي كمثل نخلة نبتت في أصل حُشٍّ؟

"Why do some people criticize my close relatives after they have heard me mentioning that Allah has preferred them to all of the people and has favored them by purifying them and taking uncleanness away from them? They have heard me mentioning the virtues of my family and the virtues of my guardian, whom Allah has honored and preferred because of his precedence in being a Muslim, his defending Islam, his kinship to me and that he is to me as has Aaron been to Moses. After all, someone of you claims that I am, among my family, like a date-palm growing in a dunghill!

ألا إن الله خلق خلقه وفرّقهم فرقتين فجعلني في خير الفرقتين، وفرّق الفرقة ثلاث شعب، فجعلني في خيرها شعباً وخيرها قبيلة، ثم جعلهم بيوتاً، فجعلني في خيرها بيتاً حتى خلصت في أهل بيتي وعترتي وبني أبي أنا وأخي علي بن أبي طالب، نظر الله سبحانه إلى أهل الأرض نظرةً واختارني منهم، ثمّ نظر نظرة فاختار علياً أخي ووزيري ووارثي ووصيي وخليفتي في أمتي ووليُّ كلّ مؤمن بعدي، مَن والاه فقد والى الله ومَن عاداه فقد عادى الله ومن أحبّه أحبه اللهُ ومن أبغضه أبغضه الله، لا يحبه إلاّ كل مؤمن ولا يبغضه إلا كلّ كافر، هو زرّ الأرض بعدي وسكنها وهو كلمة التقوى وعروة الله الوثقى، ﴿يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ﴾ يريد أعداءُ الله أن يطفِئوا نور أخي ويأبى الله إلاّ أن يتمّ نوره.

Allah has created his creation and divided them into two parties. He has made me in the best of them. Then He has divided this party into three groups and made me in the best of them and in the best tribe. Then He divided them into families and made me

in the best of them until I have been purified with my brother Ali bin Abu Talib from among the family. Allah the Almighty looked at the people of the earth and chose me from among them and then He looked again and chose Ali; my brother, vizier, heir, my caliph for my umma and the guardian of every believer after me. Whoever obeys him, obeys Allah and whoever opposes him, opposes Allah. Whoever loves him will be loved by Allah and whoever hates him will be hated by Allah. No one loves him except the believers and no one hates him except the unbelievers. He is the basis of the earth and its ease after me. He is the word of piety and the firmest handhold of Allah. "They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light."[1] The enemies of Allah want to put out the light of my brother but Allah will not consent save to perfect his light.

أيها الناس ليبلغ مقالتي شاهدُكم غائبَكم، اللهم أشهد عليهم، ثم إنّ الله نظر نظرة ثالثة فاختار أهل بيتي من بعدي، وهم خيار أمتي: أحد عشر إماماً بعد أخي واحداً بعد واحد، كلّما هلك واحد قام واحد، مثلُهم في أمتي كمثل نجوم السماء، كلّما غاب نجم طلع نجم، إنهم أئمة هداة مهديون لا يضرهم كيدُ مَن كادهم ولا خذلانُ من خذلهم، بل يضر الله بذلك من كادهم وخذلهم، هم حجج الله في أرضه وشهداؤه على خلقه، مَن أطاعهم أطاع الله، ومن عصاهم عصى الله، هم مع القرآنِ والقرآنُ معهم لا يفارقهم ولا يفارقونه حتى يردوا عليَّ حوضي، وأولُ الأئمة أخي علي خيرهم ثم ابني حسن، ثم ابني حسين، ثم تسعة من ولد الحسين - وذكر الحديث بطوله.

O people, let the present inform the absent of my speech! Then Allah looked thirdly and chose some ones from among my family after me. They are the best of my umma; eleven imams after my brother (Ali) one after the other. Whenever one of them leaves to the better world another one will replace him. Their example is like the stars of the sky; whenever a star sets another will shine. They are guided and guiding imams. They will never be affected by the disappointment of their opponents nor by the plotting of their enemies. They are the authorities of Allah on the earth and

[1] Qur'an, 9:32.

His witnesses over His people. Whoever obeys them, obeys Allah and whoever disobeys them disobeys Allah. They are with the Qur'an and the Qur'an is with them. They will never part with the Qur'an nor will it part with them until they come to me at the pond (in Paradise). The first of the imams is my brother Ali, who is the best of them, then my son Hasan, then my son Husayn and then nine ones from the progeny of Husayn." He mentioned all the tradition.[1]

١٣ - أخبرنا عبد الواحد بن عبد الله بن يونس الموصلي، قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا أحمد بن علي الحميري، قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن المفضل بن عمر، قال: قلت لأبي عبد الله عليه السلام: ما معنى قول الله عز وجل: ﴿بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾﴾ قال لي:

إن الله خلق السنة اثني عشر شهراً وجعل الليل اثني عشرة ساعة وجعل النّهار اثني عشرة ساعة، ومنّا اثنا عشر محدّثاً، وكان أمير المؤمنين عليه السلام من تلك الساعات.

(13) Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Ahmad bin Muhammad bin Rabah al-az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami that al-Mufadhdhal bin Umar had said:

"I asked Abu Abdullah as-Sadiq (s) about the saying of Allah (But they reject the hour, and We have prepared a burning fire for him who rejects the hour).[2] He said: "Allah has divided the year into twelve months, the night into twelve hours, the day into twelve hours and He has chosen from us twelve inspired imams. Imam Ali (s) was an hour from among those hours."[3]

١٤ - وبه عن عبد الكريم بن عمرو، عن ثابت بن شريح، عن أبي بصير، قال: سمعت أبا جعفر محمد بن علي الباقر عليهما السلام يقول:

منّا اثنا عشر محدثاً.

---

[1] *Biharul Anwar*, vol.36 p.278, *Awalim al-Uloom*, vol.15/3 p.209.

[2] Qur'an, 25:11.

[3] *Tafseer al-Burhan*, vol.3 p.175, *al-Mahajja* p.153, *Biharul Anwar*, vol. 36 p.298, *Awalim al-Uloom*, vol.15/3 p.272.

(14) Abdul Kareem bin Amr narrated from Thabit bin Shurayh that Abu Baseer had said: I have heard Abu Ja'far Muhammad bin Ali al-Baqir (s) saying:

From among us there are twelve inspired ones.[1]

١٥ - أخبرنا عبد الواحد بن عبد الله، قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن عمر بن أبان الكلبي عن ابن - سنان، عن أبي السائب قال: قال أبو عبد الله جعفر بن محمد عليهما السلام:

الليلُ اثنتا عشرة ساعة، والنهار اثنتا عشرة ساعة، والشهور اثنا عشر شهراً، والأئمة اثنا عشر إماماً، والنقباء اثنا عشر نقيباً، وإن علياً ساعة من اثنتي عشرة ساعة، وهو قول الله عز وجل: ﴿بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾﴾

(15) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Amr bin Abban al-Kalbi from ibn Sinan from Abus-Sa'ib that Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) had said:

"A night is twelve hours, a day is twelve hours, a year is twelve months, the imams are twelve and the disciples are twelve. Imam Ali (s) is an hour of the twelve hours as Allah has said, "But they reject the hour, and We have prepared a burning fire for him who rejects the hour."[2]

١٦ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار بقم، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، قال: حدثنا إبراهيم بن محمد بن يوسف، قال: حدثنا محمد بن عيسى، عن عبد الرزاق، عن زيد الشحام، عن أبي عبد الله عليه السلام، وقال محمد بن حسان الرازي: وحدثنا به محمد بن علي الكوفي، عن محمد بن سنان، عن زيد الشحام قال: قلت لأبي عبد الله عليه السلام: أيهما أفضل الحسن أو الحسين؟ قال:

إنّ فضلَ أوّلنا يلحق فضل آخرنا، وفضلُ آخرنا يلحق فضل أوّلنا فكلٌّ له فضل.

قال: قلت له: جعلت فداك وسّع عليّ في الجواب، فإني والله ما أسألك إلاّ مرتاداً، فقال:

---

[1] *Biharul Anwar*, vol.36 p.399, *Awalim al-Uloom*, vol. 15/3 p.272.

[2] *Tafseer* by al-Qummi, vol.2 p.112, *Ithbat al-Hudat*, vol.1 p.622, *Biharul Anwar*, vol.36 p.399, *al-Mahajja* p.153, 154.

(16) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Muhammad bin Yousuf from Muhammad bin Eessa from Abdurrazak from Zayd ash-Shahham that Abu Abdullah (s) had said (the same, which had been also narrated) by Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan that Zayd ash-Shahham had said: I asked Abu Abdullah (s): "Who is better; al-Hasan or al-Husayn?" He said:

"The virtue of the previous one of us joins the next one of us and the virtue of the next one of us joins the previous one. Each one of us has his virtue."

I said: "May my soul be sacrificed for you! Would you explain the answer more to me because I look for the truth?" He said:

نحن من شجرة برأنا الله من طينة واحدة، فضلُنا من الله وعلمُنا من عند الله، ونحن أمناءُ الله على خلقه والدعاةُ إلى دينه والحجابُ فيما بينه وبين خلقه، أزيدك يا زيد؟

قلت: نعم، فقال:

خلقُنا واحد وعلمنا واحد وفضلُنا واحد، وكلنا واحد عند الله ﷻ.

فقلت: أخبرني بعدّتكم، فقال:

نحن اثنا عشر - هكذا - حول عرشِ ربّنا جلّ وعزّ في مبتدء خلقِنا، أوّلنا محمد، وأوسطُنا محمد، وآخرنا محمد.

"We are from one tree. Allah has created us from one clay. Our virtue and knowledge are from Allah. We are the deputies of Allah over His people, the propagandists for His religion and the means between Allah and His people. Do I say more to you O Zayd?"

I said: "Yes!" He said:

"Our creation is the same. Our knowledge is the same. Our virtue is the same and we all are the same before Allah."

I asked: "Would you tell me how many you are?" He said:

"We are twelve ones. So has been determined around the Throne at the beginning of the Creation. The first of us is Muhammad. The middle is Muhammad and the last of us is Muhammad."[1]

١٧ - أخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إبراهيم بن محمد بن يوسف، عن محمد بن عيسى، عن عبد الرزاق، عن محمد بن سنان، عن فضيل الرسان، عن أبي حمزة الثمالي قال:

كنت عند أبي جعفر محمد بن علي الباقر عليه السلام ذات يوم فلما تفرق من كان عنده قال لي: **يا أبا حمزةَ، مَن المحتوم الذي لا تبديل له عند الله قيام قائمنا، فمَن شكّ فيما أقول لقيَ الله سبحانه وهو به كافر وله جاحد. ثم قال: بأبي وأمي المُسمّى باسمي والمكنّى بكُنيتي، السابعُ من بعدي، بأبي مَن يملأُ الأرضَ عدلاً وقسطاً كما مُلئت ظلماً وجوراً. ثم قال: يا أبا حمزة، مَن أدركه فلمْ يسلّمْ له فما سلم لمحمد وعليّ عليهما السلام، وقد حرّم الله عليه الجنةَ ومأواه النارُ وبئس مثوى الظالمين.**

(17) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Muhammad bin Yousuf from Muhammad bin Eessa from Abdurrazak from Muhammad bin Sinan from Fudhayl ar-Rassan that Abu Hamza ath-Thimali had said:

"One day I was with Imam Abu Ja'far Muhammad bin Ali al-Baqir (s). When the all left, he said to me: "O Abu Hamza, what is inevitable and that Allah will not change is the advent of the last imam of ours; al-Mahdi. Whoever doubts this matter, will be unbeliever before Allah. I swear that his name will be like mine and his surname will be like mine. He will be the seventh after me. He will fill the world with justice and equity after it has been filled with injustice and oppression. O Abu Hamza, he, who will attend his (Imam al-Mahdi's) appearance and will not submit to him, has not submitted to Muhammad and Ali (peace be upon them) and then he will be forbidden from being in Paradise, his abode will be the fire, and evil is the abode of the unjust!"[2]

---

[1] *Biharul Anwar*, vol.36 p.399, *Awalim al-Uloom*, vol.15/3 p.273.

[2] *Biharul Anwar*, vol.24 p.241, vol.36 p.393, vol.51 p.139, *Awalim al-Uloom*, vol.15/3 p.267.

Clearer than this is the saying of Allah:

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ

"Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion; therefore be not unjust to yourselves regarding them."[1]

Knowing the months is not to be considered as the right religion because the Jews, the Christians, the Magi and all peoples know the number and the names of the months. They are but the twelve imams, who are the guardians of the religion. Among the four sacred ones is Imam Ali (s), whose name Allah has derived from His name as He has derived the name of the Prophet (s). Three other imams have the name Ali. They are Ali bin al-Husayn, Ali bin Musa and Ali bin Muhammad. So this name (Ali), which has been derived from one of the attributes of Allah, has deserved to be sacred. Peace and blessing be upon Muhammad and his progeny, the pure, the sacred.

١٨ - أخبرنا سلامة بن محمد قال: حدثنا أبو الحسن علي بن عمر المعروف بالحاجي، قال: حدثنا حمزة بن القاسم العلوي العباسي الرازي، قال: حدثنا جعفر بن محمد الحسني، قال: حدثنا عبيد بن كثير، قال: حدثنا أبو أحمد بن موسى الأسدي، عن داود بن كثير الرقي، قال:

دخلتُ على أبي عبد الله جعفر بن محمد عليه السلام بالمدينة، فقال لي: ما الذي أبطأ بك يا داود عنّا؟

فقلت: حاجة عرضت بالكوفة.

فقال: مَن خلّفت بها؟

(18) Salama bin Muhammad narrated from Abul Hasan Ali bin Umar al-Haji from Hamza bin al-Qassim al-Alawi al-Abbasi ar-Razi from Ja'far bin Muhammad al-Hasani from Obayd bin Katheer from Abu Ahmad bin Musa al-Assadi that Dawood bin Katheer ar-Riqqi had said:

[1] Qur'an, 9:36.

I came to Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) in Medina and he said to me: "Why have you not visited us since so long, O Dawood?"

I said: "I had something to do in Kufa."

He said: "Whom did you leave in Kufa?"

فقلت: جُعلتُ فداك، خلفتُ بها عمّك زيداً تركتُه راكباً على فرس متقلّداً سيفاً ينادي بأعلى صوته: سلوني سلوني قبل أن تفقدوني، فبين جوانحي علمٌ جمٌّ قد عرفتُ الناسخَ من المنسوخ والمثانيَ والقرآنَ العظيم، وإني العلم بين الله وبينكم.

فقال لي: يا داود، لقد ذهبتْ بك المذاهبُ. ثم نادى يا سماعة بن مهران ايتني بسلّة الرطب، فأتاه بسلة فيها رطب، فتناول منها رطبة فأكلها، واستخرج النواة من فيه فغرسها في الأرض، ففلقت وأنبتت وأطلعت وأغدقت، فضرب بيده إلى بسرة من عذق فشقّها واستخرج منها رقاً أبيض ففضّه ودفعه إلي، وقال: اقرأه.

I said: "May my soul be sacrificed for you! I have left your uncle Zayd. I left him riding on a horse with his sword and calling loudly: "Ask me before you will miss me. I have great knowledge. I have known the abrogating and abrogated verdicts, the oft-repeated verses and the great Qur'an. Knowledge is between Allah and you."

He said to me: "O Dawood, things have affected you!"

Then he called: "O Suma'a bin Mihran, bring me a basket of ripe dates!"

He brought him a basket of ripe dates. He took one, ate it, took the kernel out of his mouth and stuck it into the ground. It grew and fruited. He picked an unripe date from one of the bunches. He split it and took a piece of parchment out of it. He spread it, gave it to me and said to me: "Read it!"

فقرأته وإذا فيه سطران؛ السطر الأول "**لا إله إلاّ الله، محمد رسول الله**" والثاني ﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾ **أمير المؤمنين عليّ بن أبي طالب، الحسن بن علي، الحسين بن**

علي، علي بن الحسين، محمد بن علي، جعفر بن محمد، موسى بن جعفر، علي بن موسى، محمد بن علي، علي بن محمد، الحسن بن علي، الخلف الحجة.

ثم قال: يا داود أتدري متى كُتب هذا في هذا؟

قلت: الله أعلم ورسوله وأنتم.

فقال: **قبل أن يخلق الله آدمَ بألفَي عام.**

It had two lines. The first line was (There is no god but Allah and Muhammad is the messenger of Allah). The second line was (Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion); Amirul Mo'mineen Ali bin Abu Talib, al-Hasan bin Ali, al-Husayn bin Ali, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali, al-Khalaf al-Hujjah (al-Mahdi).

Then he said: "O Dawood, do you know when this has been written in this piece of parchment?"

I said: "Allah, His messenger and you are more aware!"

He said: "Two thousand years before Allah had created Adam."[1]

١٩ - أخبرنا سلامة بن محمد قال: أخبرنا الحسن بن علي بن مهزيار، قال: حدثنا أحمد بن محمد السياري، عن أحمد بن هلال قال: وحدثنا علي بن محمد بن عبيد الله الخبائي، عن أحمد بن هلال، عن أمية بن ميمون الشعيري عن زياد القندي قال: سمعت أبا إبراهيم موسى بن جعفر بن محمد عليه السلام يقول:

إن الله عز وجل خلق بيتاً من نور جعل قوائمه أربعة أركان كتب عليها أربعة أسماء: "تبارك وسبحان والحمد والله" ثم خلق من الأربعة أربعة، ومن الأربعة أربعة. ثم قال عز وجل: ﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا﴾

[1] *Muqtadhab al-Athar* p.30, *Manaqib* by ibn Shahrashoob, vol.1 p.307, *Ta'weel al-Aayat*, vol.1 p.203, *Biharul Anwar*, vol.24 p.243, vol.36 p.400, vol.47 p.141.

(19) Salama bin Muhammad narrated from al-Hasan bin Ali bin Mihziyar from Ahmad bin Muhammad as-Sayyari from Ahmad bin Hilal, also from Ali bin Muhammad bin Obaydillah al-Khaba'iy from Ahmad bin Hilal from Umayya bint Maymoon ash-Shu'ayri that Ziyad al-Qandi had said: I heard Abu Ibraheem Musa bin Ja'far bin Muhammad (Imam al-Kadhim)[1] (s) saying:

"Allah has created a house of light. He has made four pillars for it. Four names has been written on them; Tabarak, Subhan, al-Hamd and Allah. Then he has created four ones from those four and then four from these four then He has said: (Surely the number of months with Allah is twelve months)."

٢٠ - أخبرنا علي بن الحسين، عن محمد بن يحيى، عن محمد بن حسان الرازي، عن محمد بن علي، عن محمد بن سنان، عن داود بن كثير الرقي قال: قلت لأبي عبد الله جعفر بن محمد عليهما السلام: جعلت فداك أخبرني عن قول الله عز وجل ﴿وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝ أُوْلَٰٓئِكَ ٱلْمُقَرَّبُونَ ۝﴾ قال:

نطقَ الله بها يومَ ذرأَ الخلقَ في الميثاق قبل أن يخلُق الخلقَ بألفي عام.

فقلت: فسِّرْ لي ذلك، قال:

إنّ الله عز وجل لما أراد أن يخلق الخلق خلقَهم من طين، ورفع لهم ناراً فقال: ادخلوها، فكان أولَ مَن دخلها محمدٌ رسول الله صلى الله عليه وآله وأمير المؤمنين والحسن والحسين وتسعةٌ من الأئمة إمام بعد إمام، ثم أتبعهم بشيعتهم، فهم والله السابقون.

(20) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan that Dawood bin Katheer ar-Riqqi had said: I said to Abu Abdullah Ja'far bin Muhammad as-Sadiq (s): "May I die for you! Would you tell me about (the meaning of) the saying of Allah, "And those Foremost (in Faith) will be Foremost (in the Hereafter). These are they who are drawn nigh (to Allah)"?[2] He said:

---

[1] He is the seventh imam of the Shia.

[2] Qur'an, 56:10-11.

"Allah has said that on the day when He has determined the creation in the Covenant two thousand years before creating the creatures (people)."

I said: "Would you explain this for me?" He said:

"When Allah had willed to create people, He made them of clay and made a fire for them. He ordered them to enter into fire. The first ones, who had entered into it, were Muhammad, Ali, al-Hasan, al-Husayn and nine imams one after the other and then their followers followed them. By Allah they are the foremost."[1]

٢١ - حدثنا أبو علي أحمد بن محمد بن يعقوب بن عمار الكوفي قال: حدثني أبي، قال: حدثنا القاسم بن هشام اللؤلؤي، عن الحسن بن محبوب، عن إبراهيم الكرخي قال: دخلت على أبي عبد الله جعفر بن محمد عليهما السلام فإني عنده جالس إذ دخل أبو الحسن موسى وهو غلام فقُمت إليه فقبّلته وجلستُ، فقال لي أبو عبد الله عليه السلام:

يا إبراهيم أما إنه صاحبُك من بعدي، أما ليهلكنّ فيه أقوام ويسعد آخرون، فلعن الله قاتله وضاعف على روحه العذاب، أما ليخرجن الله عز وجل من صُلبه خيرَ أهل الأرض في زمانه، سميَّ جدّه ووارث علمه وأحكامه و قضاياه ومعدن الإمامة ورأس الحكمة، يقتله جبار بني فلان بعد عجائب طريفة حسداً له، ولكنّ الله بالغُ أمره ولو كره المشركون، يُخرج الله من صلبه تكملةَ اثني عشر إماماً مهدياً اختصهم الله بكرامته وأحلهم دار قدسه، المنتظِر للثاني عشر الشاهر سيفه بين يديه كان كالشاهر سيفَه بين يدي رسول الله صلى الله عليه وآله يذب عنه.

(21) Abu Ali Ahmad bin Muhammad bin Ya'qoob bin Ammar al-Kufi narrated from his father from al-Qassim bin Hisham al-Lu'lu'iy from al-Hasan bin Mahboob that Ibraheem al-Karkhi had said: Once I came to Abu Abdullah Ja'far bin Muhammad (s). While I was sitting with him, (his son) Abul Hasan Musa (al-Kadhim) came in. He was a young boy. I got up and kissed him and then I sat down. Abu Abdullah (s) said to me:

---

[1] *Mukhtassar Bassa'ir ad-Darajat* p.175, *Ta'weel al-Aayat*, vol.2 p.642, *Tafseer al-Burhan*, vol.4 p.275, *Biharul Anwar*, vol.35 p.333, vol.36 p.401.

"O Ibraheem, he will be your companion after me. Because of him many people will perish and others will be pleased. May Allah damn his killer and double the torment for his soul! Allah will derive from him the best of the people on the earth in his time. His name will be like the name of his grandfather. He will be the heir of his grandfather's knowledge, wisdom and judgements. He will be the essence of the imamate and the top of wisdom. He will be killed by the arrogant of so-and-so family after some wonders because of envy. But Allah will carry out His order even the polytheists are averse. Allah will derive from his progeny the rest of the twelve inspired imams, whom He will honor with dignity of His and will place in the sanctuary of His. He, who waits for the twelfth imam and fights with him, is as if he has fought with the Prophet (s) and defended him."

ودخل رجل من موالي بني أمية فانقطع الكلام، فعدت إلى أبي عبد الله عليه السلام إحدى عشرة مرة أريد أن يستتمّ الكلام فما قدرت على ذلك، فلما كان قابل السنة الثانية دخلت عليه وهو جالس، فقال:

يا إبراهيم، هو المفرّج للكرب عن شيعته بعد ضنكٍ شديد وبلاء طويل وجور وخوف، فطوبى لمَن أدرك ذلك الزمان. حسبُك يا إبراهيم.

قال: فما رجعت بشيء أسرَّ إليَّ من هذا لقلبي ولا أقرَّ لعيني.

Then a man of the freed slaves of the Umayyads came in and Imam as-Sadiq (s) stopped talking. I visited him eleven times wishing that he might complete his speech but I failed. In the next year I came to him. He said:

"O Ibraheem, he will relieve his Shia from their grief after long strait, affliction, oppression and fright. Blessed is he, who will attend at that time! O Ibraheem, this suffices you."

I have never come back with something more pleasant to my heart and more delightful to my eye than this thing."[1]

---

[1] *Biharul Anwar*, vol.36 p.401, *Awalim al-Uloom*, vol.15/3 p.275, vol.21 p.33.

٢٢ - أخبرنا أحمد بن محمد بن يعقوب قال: حدثنا أبو عبد الله الحسين بن محمد قراءة عليه، قال: حدثنا محمد بن أبي قيس، عن جعفر الرماني، عن محمد بن أبي القاسم - ابن أخت خالد بن مخلد القطواني - قال: حدثنا عبد الوهاب الثقفي، عن جعفر بن محمد عن أبيه محمد بن علي عليهما السلام أنه نظر إلى حمران فبكى، ثم قال:

يا حمران، عجباً للناس كيف غفلوا أم نسوا أم تناسوا، فنسوا قول رسول الله صلى الله عليه وآله حين مرض، فأتاه الناس يعودونه ويسلمون عليه حتى إذا غصّ بأهله البيتُ جاء عليٌّ عليه السلام فسلّم ولم يستطع أن يتخطّاهم إليه ولم يوسعوا له، فلما رأى رسول الله صلى الله عليه وآله ذلك رفع مخدّته وقال: إليّ يا عليُّ. فلما رأى الناس ذلك زحم بعضهم بعضاً وأفرجوا حتى تخطاهم وأجلسه رسول الله صلى الله عليه وآله إلى جانبه، ثم قال: **يا أيها الناس هذا أنتم تفعلون بأهل بيتي في حياتي ما أرى، فكيف بعد وفاتي؟**

(22) Ahmad bin Muhammad bin Ya'qoob narrated from Abu Abdullah al-Husayn bin Muhammad from Muhammad bin Abu Qayss from Ja'far ar-Rummani from Muhammad bin Abul Qassim, the son of Khalid bin Mukhallad al-Qatawani's sister, from Abdul Wahab ath-Thaqafi from Imam Ja'far bin Muhammad as-Sadiq (s) that his father Imam Muhammad bin Ali al-Baqir (s) had looked at Hamran, cried and said:

"O Hamran, how odd of people it is! How have they ignored or forgotten the saying of the Prophet (s) on the last day of his life? When he fell ill, people came to visit him until the house became so crowded. Then Ali (s) came and offered greeting but he could not overstep the people to reach the Prophet (s) and the people did not let him pass. When the Prophet (s) saw that, he raised his pillow and said: "O Ali, come to me!" Then people pressed closed to let Ali pass. The Prophet (s) seated Ali (s) beside him and said: "O people, you do so to my family while I am still alive! Then what will you do to them after my death?

والله لا تقربو من أهل بيتي قربة إلاّ قربتم من الله منزلة، ولا تباعدون عنهم خطوة وتعرضون عنهم إلاّ أعرض الله عنكم. ثم قال: أيها الناس اسمعوا ما أقول لكم، ألا إنّ الرضا والرضوانَ والجنة لمَن أحب علياً وتولاّه وائتمَّ به وبفضله وبأوصيائي بعده، وحقّ على ربي أن يستجيب لي فيهم، إنهم اثنا عشر وصياً، ومن تبعه فانه مني، إني من إبراهيم،

وإبراهيمُ مني، وديني دينه ودينه ديني، ونسبته نسبتي، ونسبتي نسبته وفضلي فضله، وأنا أفضل منه، ولا فخر، يصدق قولي قول ربي ﴿ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾﴾

By Allah, whatever closer you approach to my family, you will be closer to Allah and whatever far you become and turn away from them, Allah will turn away from you. O people, listen to what I say to you! Contentment and love of Allah will be to whoever loves Ali, obeyed him and followed him and his guardians after him. Allah has promised to respond to me regarding them. They are twelve imams. Whoever follows them is from me. I am from Abraham and Abraham is from me. His religion is my religion and my religion is his. His lineage is mine and mine is his. My virtue is his and I am better than him without pride. Allah has confirmed my speech when saying, "Offspring one of the other; and Allah is Hearing, Knowing[1]."[2]

٢٣ - أخبرنا محمد بن همام، قال: حدثنا أبو علي الحسن بن علي بن عيسى القوهستاني قال: حدثنا بدر بن إسحاق بن بدر الأنماطي في سوق الليل بمكة - وكان شيخاً نفيساً من إخواننا الفاضلين، وكان من أهل قزوين - في سنة خمس وستين ومائتين قال: حدثني أبي إسحاق بن بدر، قال حدثني جدي بدر بن عيسى، قال سألت أبي عيسى بن موسى - وكان رجلا مهيبا - فقلت له: مَن أدركتَ من التابعين؟ فقال: ما أدري ما تقول لي ولكني كنت بالكوفة، فسمعت شيخاً في جامعها يتحدث عن عبد خير، قال: سمعت أمير المؤمنين علي بن أبي طالب صلوات الله عليه يقول: قال لي رسول الله ﷺ:

يا عليُّ، الأئمة الراشدون المهتدون المعصومون من ولدك أحدَ عشر إماماً وأنت أولهم، وآخرُهم اسمه اسمي، يخرج فيملأُ الأرضَ عدلاً كما مُلئت جوراً وظُلماً، يأتيه الرجل والمال كدس، فيقول: يا مهدي أعطني، فيقول: خذ.

(23) Muhammad bin Hammam narrated from Abu Ali al-Hasan bin Ali bin Eessa al-Qoohistani from Badr bin Iss~haq bin Badr al-Anmati from his father that his grandfather Badr bin Eessa had said: Once I asked my father, who was a very respectable man: "Whom have you met

---

[1] Qur'an, 3:34.

[2] *Biharul Anwar*, vol.36 p.279, *Awalim al-Uloom*, vol.15/3 p.243.

of the successors of the Prophet's companions?" He said: "I do not know what you say but once I was in Kufa and heard an old man in the mosque talking about a good man. He said: "I have heard Amirul Mo'mineen Ali bin Abu Talib (s) saying: The Prophet (s) has said to me:

O Ali, the infallible guided imams of your progeny are eleven ones and you are the first of them. The name of the last of them is like my name. He will appear to fill the world with justice and equity after it has been filled with injustice and oppression. People will come to him asking for money, which will be accumulated. He will say to them: "Take (as you like)!"[1]

٢٤ – حدثنا أبو الحارث عبد الله بن عبد الملك بن سهل الطبراني، قال: حدثنا محمد بن المثنى البغدادي، قال: حدثنا محمد بن إسماعيل الرقي، قال: حدثنا موسى بن عيسى بن عبد الرحمن، قال: حدثنا هشام بن عبد الله الدستوائي، قال: حدثنا علي بن محمد، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن محمد بن علي الباقر عليه السلام، عن سالم بن عبد الله بن عمر، عن أبيه عبد الله بن عمر بن الخطاب، قال: قال رسول الله صلى الله عليه وآله:

إنّ الله عزّ وجلّ أوحى إليّ ليلة أسرِي بي: يا محمد، مَن خلّفتَ في الأرض في أمّتك؟ – وهو أعلم بذلك – قلت: يا ربِّ أخي. قال: يا محمّد، عليُّ بن أبي طالب؟ قلت: نعم يا رب. قال: يا محمّد إني اطّلعتُ إلى الأرض اطلاعةً فاخترتك منها فلا أُذكَر حتى تُذكر معي؛ فأنا المحمود وأنت محمد، ثم إني اطّلعت إلى الأرض اطلاعة اخرى فاخترت منها عليّ بن أبي طالب فجعلتُه وصيّك؛ فأنت سيد الأنبياء، وعليٌّ سيد الأوصياء ثم شققتُ له اسماً من أسمائي، فأنا الأعلى وهو عليّ.

(24) Abul Harith Abdullah bin Abdul Melik bin Sahl at-Tabarani narrated from Muhammad bin al-Muthanna al-Baghdadi from Muhammad bin Issma'eel ar-Riqqi from Musa bin Eessa bin Abdurrahman from Hisham bin Abdullah ad-Dastuwa'iy from Ali bin Muhammad from Amr bin Shimr from Jabir bin Yazeed al-Ju'fi from Muhammad bin Ali al-Baqir (s) from Salim bin Abdullah bin Umar from his father that the Prophet (s) had said:

---

[1] *Al-Ghayba* by at-Toossi p.135, *Ithbat al-Hudat*, vol. 1 p.547, 623, 676, *Biharul Anwar*, vol.36 p.259, 281.

"Allah has revealed to me in the night of the Ascension: "O Muhammad, whom have you entrusted with your umma on the earth-(and He is aware)?"

I said: "O my God, I have entrusted my brother."

He the Almighty said: "O Muhammad, is he Ali bin Abu Talib?"

I said: "Yes, he is. O my God!"

He said: "O Muhammad, I had a look at the earth and chose you from among its people. Whatever I mention, you are to mention with me. I am Mahmood and you are Muhammad.[1] Then I had another look at the earth. I chose Ali bin Abu Talib and made him your guardian. You are the master of the prophets and Ali is the master of the guardians. Then I derived for him a name from my name; I am al-A'la (the highest) and he is Ali (high).

يا محمد إني خلقتُ علياً وفاطمةَ والحسنَ والحسينَ والأئمّة من نور واحد، ثمّ عرضتُ ولايتهم على الملائكة، فمَن قبلها كان من المقربين، ومن جحدها كان من الكافرين. يا محمد، لو أن عبداً من عبادي عبدني حتى ينقطع، ثم لقيني جاحداً لولايتهم أدخلتُه ناري. ثم قال: يا محمّد، أتحبُّ أن تراهم؟ فقلت: نعم. فقال: تقدَّم أمامَك، فتقدمت أمامي فإذا عليّ بن أبي طالب، والحسن، والحسين، وعلي بن الحسين، ومحمد بن علي، وجعفر بن محمد، وموسى بن جعفر، وعلي بن موسى، ومحمد بن علي، وعلي بن محمد، والحسن بن علي، والحجة القائم كأنّه الكوكب الدريّ في وسطهم. فقلت: يا رب مَن هؤلاء؟ قال: هؤلاء الأئمّة، وهذا القائم، محلّل حلالي ومحرِّم حرامي، وينتقم من أعدائي، يا محمد، أحبِبه فإني أحبّه وأحبُّ مَن يحبه.

O Muhammad, I have created Ali, Fatima, al-Hasan, al-Husayn and the rest of the imams from one light and then I offered their guardianship before the angels. Whoever of them accepted it became close to me and whoever denied it became among the unbelievers. O Muhammad, if one of My people worships me devotedly and then he meets Me denying their guardianship, I will throw him into Hell." Then He said: "O Muhammad, do you

[1] Mahmood and Muhammad mean praiseworthy.

like to see them?" I said: "Yes, O my Lord." He said: "Go ahead!" I went ahead and I saw Ali bin Abu Talib, al-Hasan, al-Husayn, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali and al-Hujjah al-Mahdi, who was like a shining star in the middle of them. I said: "O my God, who are they?" He said: "These are the imams and this is al-Qa'im.[1] He will permit what I have permitted, prohibit what I have prohibited and will revenge on My enemies. O Muhammad, love him because I love him and love whoever loves him."[2]

٢٥ - وأخبرنا محمد بن يعقوب الكليني، قال: حدثنا علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن سعيد بن غزوان، عن أبي بصير، عن أبي جعفر الباقر عليه السلام قال:

يكون تسعةُ أئمة بعد الحسين بن علي، تاسعُهم قائمُهم.

(25) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father from ibn Abu Omayr from Sa'eed bin Ghazwan from Abu Baseer that Imam Abu Ja'far al-Baqir (s) had said:

"Nine imams are after al-Husayn bin Ali. The ninth one is al-Qa'im."[3]

٢٦ - أخبرنا محمد بن يعقوب، عن علي بن محمد، عن سهل بن زياد، عن محمد بن الحسين بن شمون، عن عبد الله بن عبد الرحمن الأصمّ، عن كرام قال: حلفتُ فيما بيني وبين نفسي ألاّ آكلَ طعاماً بنهار أبداً حتى يقومَ قائمُ آل محمد، فدخلتُ على أبي عبد الله عليه السلام فقلت له: رجل من شيعتك جعل لله عليه ألاّ يأكل طعاماً بنهار أبداً حتى يقوم قائم آل محمد. فقال:

صُم يا كرام، ولا تصُم العيدَين ولا ثلاثةَ أيام التشريق، ولا إذا كنتَ مسافراً، فإن الحسين عليه السلام لما قُتل عجّت السماوات والأرض ومَن عليهما والملائكة، فقالوا: يا ربّنا أتأذن لنا في هلاك الخلق حتى نجذّهم من جديد الأرض بما استحلوا حرمتك وقتلوا صفوتك؟ فأوحى الله إليهم: يا ملائكتي ويا سمائي ويا أرضي اسكنوا. ثم كشف حجاباً

---

[1] Al-Qa'im is one of Imam al-Mahdi's surnames.

[2] *Biharul Anwar*, vol.36 p.280, *Awalim al-Uloom*, vol.15/3 p.35, 44.

[3] *Al-Khissal* p.419, 480, *al-Ghayba* by at-Toossi p.140, *Manaqib* by ibn Shahrashoob, vol.1 p.296, *Biharul Anwar*, vol.36 p.392, 395.

من الحجب فإذا خلفه محمدٌ ﷺ واثنا عشر وصياً له فأخذ بيد فلان من بينهم فقال: يا ملائكتي ويا سماواتي ويا أرضي بهذا أنتصر منهم لهذا - قالها ثلاث مرات -.

وجاء في غير رواية محمد بن يعقوب الكليني: بهذا أنتصر منهم ولو بعد حين.

(26) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin al-Hasan bin Shammoon from Abdullah bin Abdurrahman al-Assamm that Karram had said: I have promised myself not to eat any kind of food during the day at all until al-Qa'im of Muhammad's family appears. I came to Abu Abdullah as-Sadiq (s) and said to him: "I am one of your Shia. I have promised Allah not to eat any kind of food at all during the day until al-Qa'im appears." He said to me:

"O Karram, fast! But do not fast on the days of the two Eids[1] nor the three days of al-Tashreeq[2] or when you are on travel. When al-Husayn (s) was killed there was a clamor in the Heaven and on the earth. The angels said: "O our Lord, do You permit us to perish the human beings and to terminate them from on the earth for what they have committed when trespassing Your sanctity by killing the choice of Yours?" Allah revealed to the angels: "O My angels, My Heaven and My earth, be quiet!" Then He uncovered one of the covers. Behind it were Muhammad and twelve guardians of his. Allah held one from among them by the hand and said: "O My angels, My Heavens and My earth, with this one I will avenge this killed one upon his killers." He repeated it three times."[3]

٢٧ - أخبرنا محمد بن يعقوب، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي قال: سمعت عبد الله بن جعفر الطيار يقول: كنا عند معاوية أنا والحسن والحسين وعبد الله بن عباس وعمر بن أم

[1] Eid al-Adha and eid al-Fitr.

[2] Three days spent In Mina during the performance of hajj after the Day of Immolation.

[3] *Al-Kafi*, vol.1 p.534, vol.4 p.141, Men la Yahdhuruhu al-Faqeeh, vol.2 p.127, *al-Istibsar*, vol.2 p.79, *Tahtheeb al-Ahkam*, vol.4 p.183.

سلمة واسامة بن زيد، فجَرى بيني وبين معاوية كلام، فقلت لمعاوية: سمعت رسول الله ﷺ يقول:

أنا أولى بالمؤمنينَ من أنفسهم، ثم أخي عليّ بن أبي طالب أولى بالمؤمنين من أنفسهم، فإذا استشهد عليٌّ فالحسن بن علي أولى بالمؤمنين من أنفسهم، ثم ابني الحسين من بعده أولى بالمؤمنين من أنفسهم، فإذا استشهد فابنه عليّ بن الحسين أولى بالمؤمنين من أنفسهم وستدركه يا علي ثم ابنه محمّد بن علي أولى بالمؤمنين من أنفسهم، وستدركه يا حسين، ثم تكمله اثني عشر إماماً تسعة من ولد الحسين.

قال عبد الله بن جعفر: فاستشهدت الحسنَ والحسين وعبدَ الله بن عباس وعمر بن ام سلمة وأسامة بن زيد فشهدوا. قال سليم: وقد سمعت ذلك من سلمان الفارسي والمقداد وأبي ذر وذكروا أنهم سمعوا ذلك من رسول الله ﷺ.

(27) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem bin Hashim from his father from ibn Abu Omayr from Abban bin Ayyash that Sulaym bin Qayss al-Hilali had said: I have heard Abdullah bin Ja'far at-Tayyar saying: One day Al-Hasan, al-Husayn, Abdullah bin Abbas, Umar bin Umm Salama, Ussama bin Zayd and I were with Mo'awiya. I said to him: "I have heard the Prophet (s) saying:

"I am worthier of the believers than themselves then my brother Ali bin Abu Talib will be worthier of the believers than themselves. If he is martyred then his son al-Hasan will be worthier of the believers than themselves then after him al-Husayn will be worthier of the believers than themselves. If he is martyred, his son Ali bin al-Husayn will be worthier of the believers than themselves then his son Muhammad bin Ali will be worthier of the believers than themselves then the rest of the twelve imams, nine of whom are from the progeny of al-Husayn." I asked al-Hasan, al-Husayn, Abdullah bin Abbas, Umar bin Umm Salama and Ussama bin Zayd to witness of that (the Prophet (s) had said so) and they witnessed." Sulaym said: "I

have heard that from Salman al-Farisi, al-Miqdad and Abu Tharr that they have heard it from the Prophet (s)."[1]

٢٨ - محمد بن عبد الله بن جعفر الحميري، عن أبيه، قال: حدثنا محمد بن عيسى بن عبيد بن يقطين، عن النضر بن سويد، عن يحيى الحلبي، عن علي بن أبي حمزة قال: كنت مع أبي بصير، ومعنا مولى لأبي جعفر الباقر عليه السلام، فقال: سمعت أبا جعفر عليه السلام يقول:

منّا اثنا عشر محدثاً، السابع من بعدي ولدي القائم.

فقام إليه أبو بصير فقال: أشهد أني سمعت أبا جعفر عليه السلام يقوله منذ أربعين سنة.

وقال أبو الحسن الشجاعي - رحمه الله -: هذان الحديثان مما استدركهما أبو عبد الله - رحمه الله - بعد فراغه، ونسخي الكتاب.

(28) Muhammad bin Abdullah bin Ja'far al-Himyari narrated from his father from Muhammad bin Eessa bin Obayd bin Yaqteen from an-Nadhr bin Suwayd from Yahya al-Halabi that Ali bin Abu Hamza had said: Once I, Abu Baseer and a freed slave (mawla) of Imam al-Baqir (s) were together. The mawla said: I have heard Imam al-Baqir (s) saying:

"From us there are twelve inspired (imams). The seventh of my descendants is al-Qa'im."

Abu Baseer said: "I witness that I have heard Abu Ja'far (as-Sadiq (s)) saying this forty years ago."[2]

٢٩ - أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقدة الكوفي، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس بن رمانة الأشعري من كتابه، قال: حدثنا إبراهيم بن مهزم، قال: حدثنا خاقان بن سليمان الخزاز، عن إبراهيم بن أبي يحيى المدني، عن أبي هارون العبدي، عن عمر بن أبي سلمة ربيب رسول الله صلى الله عليه وآله وعن أبي الطفيل عامر بن واثلة قال: قالا:

شهدنا الصلاةَ على أبي بكر حين مات فبينما نحن قعود حول عمر وقد بويع إذ جاءه فتى يهوديٌّ من يهود المدينة كان أبوه عالمَ اليهود بالمدينة، يزعمون أنه من ولد هارون، فسلّم على عمر، وقال:

---

[1] *Biharul Anwar*, vol.36 p.231, *Awalim al-Uloom*, vol.15/3 p.101.
[2] *Biharul Anwar*, vol.36 p.395, *Awalim al-Uloom*, vol.15/3 p.268.

يا أمير المؤمنين، أيّكم أعلمُ بكتابكم وسنّة نبيكم؟

فقال عمر: هذا، وأشار إلى عليّ بن أبي طالب عليه السلام وقال: هذا أعلمُنا بكتابنا وسنّة نبينا.

(29) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qayss bin Rummana al-Ash'ari from Ibraheem bin Muhzim from Khaqan bin Sulayman al-Kharraz from Ibraheem bin Abu Yahya al-Madani from Abu Haroon al-Abdi that Umar bin Abu Salama, the Prophet's foster-son, and Abut-Tufayl Aamir bin Wathila had said:

"We attended the prayer (for the dead) when Abu Bakr died. While we were sitting around Umar, who had been paid homage to be the caliph, a young Jew from the Jews of Medina, whose father was the jurisprudent of the Jews in Medina and the Jews claimed that he was one of Aaron's descendants, came to Umar. He greeted him and said:

"O Amirul Mo'mineen,[1] who is the most aware of your Book and the Sunna of your prophet among you?"

Umar said: "It is this one. (He pointed to Ali bin Abu Talib.) This is the most aware of our Book and our Prophet's Sunna."

فقال الفتى أخبرني أأنت كذا؟

قال: نعم سلني عن حاجتك.

فقال: إنّي أسألك عن ثلاث وثلاث وواحدة.

قال علي عليه السلام: أفلا تقول: أسألك عن سبع؟

فقال الفتى: لا! ولكن أسألك عن الثلاث، فإن أصبتَ فيهن سألتُك عن الثلاث الأخَر، فإن أصبتَ فيهنّ سألتك عن الواحدة، فإن لم تُصب في الثلاث الأُول سكتُّ و لم أسألك عن شيءٍ.

The young Jew said (to Ali): "Would you answer my questions?"

Imam Ali (s) said: "Yes, I would. Ask me as you like."

[1] He referred to Umar with this title.

The young boy said: "I ask you about three things and three things and one thing."

Imam Ali (s) said: "Why do you not say: I ask you about seven things?"

The young boy said: "No, but I ask you about the first three and if you give the right answers then I will ask you about the other three and if you give the right answers then I will ask you about the last one. If you fail to answer the first three ones, I will keep silent and not ask you about anything."

قال له علي عليه السلام: يا يهوديّ، فإن أخبرتك بالصواب وبالحق تعلم أني أخطأتُ أو أصبت؟

قال: نعم.

قال عليّ: فبالله لئن أصبتُ فيما تسألني عنه لتسلمنَّ ولتدعنّ اليهودية؟

قال: نعم، لك الله عليّ لئن أصبتَ لأسلمن ولأدَعنّ اليهودية.

قال: فأسأل عن حاجتك.

قال: أخبرني عن أوّل حجرٍ وُضع على وجه الأرض وأوّلِ شجرة نبتت في الأرض وأولِ عين أنبعت في الأرض؟

Imam Ali (s) said: "If I give you the right answer, will you know that my answer is right or not?"

He said: "Yes, I will."

Imam Ali (s) said: "I adjure you before Allah that if I give you right answers, you are to be a Muslim and to give up Judaism."

He said: "I agree. I promise you to be a Muslim and to give up Judaism."

Imam Ali (s) said: "Then ask me as you like."

The young Jew said: "Would you tell me about the first stone that has been put on the surface of the earth, the first tree that has grown on the earth and the first fountain that has flowed on the earth?"

قال عليّ: يا يهودي، أما أول حجر وضع على وجه الأرض فإن اليهود يقولون الصخرة التي في بيت المقدس، وكذبوا ولكنه الحجرُ الأسود، نزلَ به آدمُ من الجنة فوضعه في الركن، والمؤمنون يستلمونه ليجدّدوا العهدَ والميثاق لله ﷻ بالوفاء. وأما قولُك أول شجرة نبتت في الأرض فإن اليهود يقولون: الزيتونة، وكذبوا ولكنّها النخلة العجوة، نزل بها آدم من الجنة وبالفحل، فأصل الثمرة كلّها العجوة. وأما العَين فإنّ اليهود يقولون بأنها العين تحت الصخرة، وكذبوا ولكنها عين الحياة التي لا يغمس فيها ميت إلاّ حيَّ وهي عينُ موسى التي نسيَ عندها السمكةَ المملوحة فلما مسها الماء عاشت وانسربت في البحر فأتبعها موسى وفتاه حين لقيا الخضر.

Imam Ali (s) said: "O Jew, as for the first stone that has been put on the surface of the earth, the Jews has claimed that it is the rock, which is in Jerusalem, but they have told a false thing. It is the Black Stone that Adam (s) has brought from Paradise and put in the corner (of the Kaaba). The believers kiss it to renew the covenant of being loyal to Allah. As for the first tree, the Jews have claimed that it is the olive tree but they have told a lie. It is the date-palm, which Adam (s) has brought with him from Paradise. And as for the first fountain, the Jews have claimed that it is the one under the rock (in Jerusalem) but they have told a lie. It is the fountain of life, in which a dead is dipped to be alive again. It is the fountain of Moses (s), beside which he has left the salted fish and when water touched it, it revived and slipped into the sea and then Moses (s) and his servant followed it when they met with al-Khidhr (s)."

فقال الفتى: أشهدُ أنك قد صدقتَ وقلتَ الحق، وهذا كتاب ورثته عن آبائي إملاء موسى وخط هارون بيده وفيه هذا الخصال السبع، والله لئن أصبت في بقية السبع لأدعنّ ديني وأتبعنّ دينك.

فقال علي عليه السلام: سل.

فقال: أخبرني كم لهذه الأمّة بعد نبيها من إمامِ هدى لا يضرُّ هم خذلانُ مَن خذلهم؟ وأخبرني عن موضع محمد في الجنة أي موضع هو؟ وكم مع محمد في منْزلته؟

فقال علي عليه السلام: يا يهودي، لهذه الأمة اثنا عشر إماماً مهدياً كلّهم هادٍ مهدي لا يضرهم خذلان من خذلهم، وموضع محمد صلى الله عليه وآله في أفضل منازل جنة عدن وأقربها من الله وأشرفها، وأما الذي مع محمد صلى الله عليه وآله في منزلته فالإثنا عشر الأئمة المهديون.

The young Jew said: "I swear that you have said the truth. This is a book that I have inherited from my ancestors. It has been dictated by Moses (s) and written by Aaron (s). It has these seven things. By Allah, if you give right answers to the rest of the seven questions, I will give up my religion and believe in yours."

Imam Ali (s) said: "Ask!"

The Jew said: "Would you tell me how many imams of guidance, who will not be harmed by the disappointment of the plotters, this umma will have after its prophet? In which position Muhammad will be in Paradise? How many ones will be with Muhammad in his position?"

Imam Ali (s) said: "This umma has twelve imams. All of them are guided and guiding imams and they will never be harmed by the disappointment of the plotters. The position of Muhammad (s) is in the best position of the Garden of Eden, the most honored and the closest to Allah. As for those, who will be with Muhammad in his position, they are twelve imams."

قال اليهودي: وأشهدُ أنك قد صدقتَ وقلت الحق، لئن أصبتَ في الواحدة كما أصبت في الستة والله لأسلمنَّ الساعة على يدك ولأدعنّ اليهودية.

قال له: اسأل.

قال: أخبرني عن خليفة محمد كم يعيش بعده ويموت موتاً أو يقتل قتلاً؟

قال: يعيش بعده ثلاثين سنة ويخضّب هذه من هذه - وأخذ بلحيته وأومأ إلى رأسه -.

فقال الفتى: أشهد أن لا إله إلا الله وأن محمداً رسول الله وأنك خليفة رسول الله صلى الله عليه وآله على الأمة، ومَن تقدم كان مفترياً. ثم خرج.

The Jew said: "I swear that you have said the truth. If you answer the last one as you have done with these six, by Allah I will be a Muslim before you and give up Judaism."

Imam Ali (s) said: "Ask!"

He said: "Would you tell me how long the successor of Muhammad will live after Muhammad? Will he die or be killed?"

Imam Ali (s) said: "He will live for thirty years and then this will be dyed (of blood) from this. (He grasped his beard and made a sign with his head.)"

The young Jew said: "I witness that there is no god but Allah, Muhammad is the messenger of Allah and you are the caliph of the umma after the Prophet (s). Whoever precedes you, will be oppressive." Then he left.[1]

٣٠ - وأخبرنا أبو العباس أحمد بن محمد بن سعيد، قال: حدثنا حميد بن زياد من كتابه وقرأته عليه، قال: حدثني جعفر بن إسماعيل المنقري، عن عبد الرحمن بن أبي نجران، عن إسماعيل بن علي البصري عن أبي أيوب المؤدب، عن أبيه - وكان مؤدباً لبعض ولد جعفر بن محمد عليه السلام - قال قال:

لما توفي رسول الله صلى الله عليه وآله دخل المدينة رجلٌ من ولد داود على دين اليهودية، فرأى السكك خالية فقال لبعض أهل المدينة: ما حالكم؟

(30) Abul Abbas Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ja'far bin Issma'eel al-Minqari from Abdurrahman bin Abu Najran from Issma'eel bin Ali al-Basri from Abu Ayyoob al-Mu'addib that his father, who was a teacher (mu'addib) of some of Imam Ja'far bin Muhammad as-Sadiq's children, had said:

"When the Prophet (s) died, a Jew man of the descendants of Dawood (Prophet David) came to Medina and saw the streets empty. He asked what the matter was.

فقيل: توفي رسول الله صلى الله عليه وآله.

فقال الداودي: أما إنه توفي في اليوم الذي هو في كتابنا، ثم قال: فأين الناس؟

فقيل له: في المسجد.

---

[1] *Al-Kafi*, vol.1 p.529, 531, *Ithbat al-Wassiyya* p.228, *Kamal ad-Deen* p.294, 297, 299, 300, *al-Khissal* p.476, *Oyoon Akhbar ar-Redha*, vol.1 p.52.

فأتى المسجدَ، فإذا أبو بكر وعمر وعثمان وعبد الرحمن بن عوف وأبو عبيدة بن الجراح والناس، قد غصّ المسجد بهم، فقال: أوسعوا حتى أدخلَ وأرشدوني إلى الذي خلّفه نبيكم، فأرشدوه إلى أبي بكر، فقال له: إنني من ولد داود على دين اليهودية، وقد جئتُ لأسأل عن أربعة أحرف، فإن خبرت بها أسلمتُ.

فقالوا له: انتظر قليلاً.

It was said to him that the Prophet (s) had died.

He said: "Indeed he has died on the same day mentioned in our Book."

Then he asked where people were. It was said to him that they had been in the mosque.

He came to the mosque where there were Abu Bakr, Umar, Uthman, Abdurrahman bin Ouff, Abu Obayda bin al-Jarrah and a great crowd of people. He said: "Make way to let me come in and lead me to the one, whom your prophet has entrusted with his umma!"

They led him to Abu Bakr.

He said to Abu Bakr: "I am a Jew and I am from the descendants of Prophet David (s). I have come to ask about four things. If you answer me, I become a Muslim."

He was asked to wait a little.

وأقبل أمير المؤمنين علي بن أبي طالب عليه السلام من بعض أبواب المسجد، فقالوا له: عليك بالفتى.

فقام إليه، فلمّا دنا منه قال له: أنت علي بن أبي طالب؟

فقال له عليّ: أنت فلان بن فلان بن داود؟

قال: نعم.

فأخذ عليٌّ يده وجاء به إلى أبي بكر، فقال له اليهودي: إني سألتُ هؤلاء عن أربعة أحرف فأرشدوني إليك لأسألك.

قال: اسأل.

Then Amirul Mo'mineen Ali (s) came in from one of the gates of the mosque. People said to the Jew: "Go to this young man!"

When he came near to him, he asked: "Are you Ali bin Abu Talib?"

Imam Ali (s) said to him: "Are you so-and-so the son of David (s)?"

He said: "Yes, I am."

Imam Ali (s) took the Jew's hand and came with him to Abu Bakr.

The Jew said to Imam Ali (s): "I asked these people about four things but they sent me to you."

Imam Ali (s) said: "Please ask!"

قال: ما أوّل حرف كلّم الله به نبيّكم لمّا أسري به ورجع من عند ربه؟ وخبّرني عن الملك الذي زحم نبيكم ولم يسلم عليه، وخبرني عن الأربعة الذين كشف عنهم مالك طبقاً من النار وكلّموا نبيكم؟ وخبّرني عن منبر نبيّكم أي موضع هو من الجنة؟

قال علي عليه السلام: أوّل ما كلّم الله به نبيّنا عليه السلام قول الله تعالى ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ﴾

قال: ليس هذا أردتُ.

قال: فقولُ رسول الله ﴿وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ﴾

قال: ليس هذا أردتُ.

The Jew asked: "What was the first thing that was revealed to your prophet when he came back from his Lord after his Ascension? Who was the angel that pushed your prophet away and did not greet him? Who were the four men, from above whom Angel Malik had removed a cover of Fire and who had talked with your prophet? In which position of Paradise will the minbar of your prophet be?"

Imam Ali (s) said: "The first thing that Allah has revealed to our prophet after the Ascension is: (The messenger believes in what has been revealed to him from his Lord).[1]"

The Jew said: "It is not this that I mean."

Imam Ali (s) said: "Then it is (and (so do) the believers; they all believe in Allah).[2]"

He said: "It is not this that I mean."

قال: اترك الأمرَ مستوراً.

قال: لَتخبرنّي أو لستَ أنت هو.

فقال: أما إذ أبيتَ فإن رسول الله ﷺ لمّا رجع من عند ربه والحجبُ ترفع له قبل أن يصير إلى موضع جبرئيل ناداه ملَك: أحمد، قال: إن الله يقرء عليك السلامَ ويقول لك: أقرأ على السيد الوليّ منّا السلامَ، فقال رسولُ الله: مَن السيد الولي؟ فقال الملَك: عليّ بن أبي طالب.

قال اليهودي: صدقتَ والله إني لأجدُ ذلك في كتاب أبي.

Imam Ali (s) said: "Then let the matter be hidden."

The Jew said: "You are to tell me the truth. Are you not the one, whom I mean?"

Imam Ali (s) said: "As you insist on that, I shall tell the truth. When the Prophet (s) came back from his Lord, where the screens were opened before him, and before he got to the place of Gabriel, an angel had called: "O Ahmad!"[3]

The Prophet (s) said: "Here I am."

The angel said: "Allah sends you His greeting and says to you: "Deliver Our greeting to the master of guardians."

The Prophet (s) asked: "Who is the master of guardians?"

The angel replied: "He is Ali bin Abu Talib."

---

[1] Qur'an, 2:285.
[2] Qur'an, 2:285.
[3] Ahmad is another name of the Prophet (s).

The Jew said to Imam Ali (s): "You are right. I have found that in my father's book."

فقال علي عليه السلام: أما الملَك الذي زحم رسول الله صلى الله عليه وآله فملك الموت جاء به من عند جبارٍ من أهل الدنيا قد تكلم بكلام عظيم فغضب الله، فزحم رسول الله و لم يعرفه، فقال جبرئيل: يا ملك الموت، هذا رسولُ الله أحمد حبيب الله صلى الله عليه وآله، فرجع إليه فلصق به واعتذر وقال: يا رسول الله إني أتيت ملِكاً جباراً قد تكلّم بكلام عظيم فغضبتُ و لم أعرفكَ، فعذره. وأما الأربعة الذين كشف عنهم مالك طبقاً من النار فإن رسول الله صلى الله عليه وآله مرّ بمالك و لم يضحك منذ خلق قط، فقال له جبرئيل: يا مالكُ، هذا نبيّ الرحمة محمدٌ، فتبسم في وجهه و لم يتبسم لأحد غيره، فقال رسول الله صلى الله عليه وآله: مُره أن يكشف طبقاً من النار، فكشف فإذا قابيل ونمرود وفرعون وهامان، فقالوا: يا محمد اسأل ربّك أن يردّنا إلى دار الدنيا حتى نعمل صالحاً، فغضب جبرئيلُ فقال بريشة من ريش جناحه فردّ عليهم طبق النار.

Imam Ali (s) said: "As for the angel, who had pushed the Prophet (s) away, he was the Angel of Death. He had come from an arrogant of the people of the earth, who had uttered something that made Allah angry. Then Gabriel said to the Angel of Death: "This is Ahmad, the beloved messenger of Allah." The Angel of Death came back, embraced the Prophet (s), apologized and said to him: "O messenger of Allah, I went to a tyrant king, who uttered bad things that made me very angry so that I did not know you." The Prophet (s) accepted his apology. As for the four men, from above whom Angel Malik had removed a cover of Fire, that when the Prophet (s) passed by Angel Malik, who had never smiled since he had been created at all, Gabriel said: "O Malik, this is Muhammad, the prophet of mercy." Then Malik smiled to the Prophet (s) and he did never smile to anyone else than Muhammad (s). The Prophet (s) said to Gabriel: "Order him to uncover a layer of Fire!" He uncovered a layer of Fire and there appeared Qabeel (Cain), Nimrod, Pharaoh and Haman. They said: "O Muhammad, ask your god to send us back to the worldly life in order to do good!" Gabriel became angry and with a feather of his wing he returned the layer of Fire upon them.

وأما منبر رسول الله ﷺ فإن مسكن رسول الله ﷺ جنةُ عدن وهي جنة خلقها الله بيده ومعه فيها اثنا عشر وصياً، وفوقها قبة يقال لها: قبة الرضوان، وفوق قبة الرضوان منْزل يقال له: الوسيلة، وليس في الجنة منْزل يشبهه وهو منبر رسول الله ﷺ.

قال اليهودي: صدقتَ واللهِ إنه لفي كتاب أبي داود يتوارثونه واحد بعد واحد حتى صار إليّ.

ثم أخرج كتاباً فيه ما ذكره مسطوراً بخط داود، ثم قال: مدَّ يدك، فأنا أشهد أن لا إله إلاّ الله وأن محمداً رسول الله، وأنه الذي بشّر به موسى عليه السلام، وأشهد أنّك عالم هذه الأمة ووصيُّ رسول الله. قال: فعلّمه أمير المؤمنين شرايعَ الدين.

As for the minbar of the Prophet (s), the abode of the Prophet (s) is the Garden of Eden, which Allah has created with His (hand). There are twelve guardians will be with the Prophet (s) in this Garden. Above this abode there is a dome called the dome of ar-Radhwan (contentment). Above the dome there is a house called al-Wasseela (the means), which no house in Paradise looks like it. It is the minbar of the Prophet (s)."

The Jew said: "By Allah, you are right. This has been mentioned in the book of my father David (s). The book has been inherited by one after the other until it has reached me." Then he took out a book written by Prophet David (s) and said to Imam Ali (s): "Give me your hand! I witness that there is no god but Allah and Muhammad is the messenger of Allah. It is he, of whom Prophet Moses (s) has informed. And I witness that you are the jurisprudent of this umma and the guardian of the messenger of Allah."

Then Imam Ali (s) began to teach him the laws of Islam."[1]

The Book of Allah, the traditions of the Prophet (s), Imam Ali (s) and all the imams one after the other had confirmed that the number of the imams is twelve.

No one among the Shia denies that the book of Sulaym bin Qayss al-Hilali is considered as one of the important books of the doctrine of the

[1] *Biharul Anwar*, vol.10 p.23.

Shia. All that is mentioned in the book has been narrated from the Prophet (s), imam Ali (s), al-Miqdad, Salman al-Farisi Abu Tharr and their likes, who have accompanied the Prophet (s) and Amirul Mo'mineen (s). It is one of the sources that the Shia have depended on and referred to.

TRADITIONS NARRATED BY THE SUNNIS

٣١ - ما رواه محمد بن عثمان بن علان الدهني البغدادي بدمشق، قال: حدثنا أبو بكر بن أبي خيثمة قال: حدثنا علي بن الجعد، قال: حدثنا زهير بن معاوية، عن زياد بن خيثمة، عن الأسود بن سعيد الهمداني، قال: سمعت جابر بن سمرة يقول: سمعت رسول الله ﷺ يقول:

يكون بعدي اثنا عشر خليفة كلهم من قريش.

قال: فلما رجع إلى منْزله أتته قريش فقالوا له: ثم يكون ماذا؟

قال: **ثم يكون الهرج.**

(31) Muhammad bin Uthman bin Allan ad-Duhni al-Bagdhadi narrated from Abu Bakr bin Khaythama from Ali bin al-Ja'd from Zuhayr bin Mo'awiya from Ziyad bin Khuthayma from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (s) had said:

"There will be twelve caliphs after me; all of them are from Quraysh." When the Prophet (s) went home, the people of Quraysh came to him asking: "Then what will happen?" He said: "Commotion will be then."[1]

٣٢ - أخبرنا محمد بن عثمان قال: حدثنا ابن أبي خيثمة، قال: حدثني علي بن الجعد، قال: حدثنا زهير بن معاوية، عن زياد بن علاقة وسماك بن حرب وحصين بن عبد الرحمن كلهم عن جابر بن سمرة أن رسول الله ﷺ قال:

يكون بعدي اثنا عشر خليفة.

ثم تكلم بشيء لم أفهمه فقال بعضهم: سألت القوم فقالوا قال:

---

[1] *Al-Istinsar* p.25, *al-Ghayba* by at-Toossi p.127, *Taqreeb al-Ma'arif* p.174, *Qissass al-Anbiya'* by ar-Rawandi p.369, *Awalim al-Uloom*, vol. 15/3 p.111, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.2 p.258.

كلهم من قريش.

(32) Muhammad bin Uthman narrated from ibn Abu Olaqa, Sammak bin Harb and Hussayn bin Khaythama from Ali bin al-Ja'd from Zuhayr bin Mo'awiya from Ziyad bin Abdurrahman from Jabir bin Samra that the Prophet (s) had said:

"There will be twelve caliphs after me." Then he (the Prophet (s)) said something that I could not understand. Some people said that the Prophet (s) had said: "All of them are from Quraysh."[1]

٣٣ - أخبرنا محمد بن عثمان قال: حدثنا أحمد قال: حدثنا عبيد الله بن عمر قال: حدثنا سليمان الأعمش، قال: حدثنا ابن عون، عن الشعبي، عن جابر بن سمرة قال: ذكر أن النبي ﷺ قال:

لا يزال أهل هذا الدين ينصرون على من ناواهم إلى اثني عشر خليفة.

- فجعل الناس يقومون ويقعدون - وتكلم بكلمة لم أفهمها، فقلت لأبي أو آخر: أي شيء قال؟ قال: فقال:

كلهم من قريش.

(33) Muhammad bin Uthman narrated from Ahmad from Obaydillah bin Umar from Sulayman al-A'mash from ibn Oun from ash-Shi'bi that Jabir bin Samra had said: "It was mentioned that the Prophet (s) had said:

"The people of the religion will still defeat their enemies until twelve imams (come)."

People began to stand up and sit down. He (the Prophet (s)) said something that I could not understand. I asked my father or someone else what the Prophet (s) had said. He replied that the Prophet (s) had said: "All of them are from Quraysh."[2]

---

[1] *Al-Ghayba* by at-Toossi p.128, *Ithbat al-Hudat*, vol.1 p.545, *Biharul Anwar*, vol.36 p.236, *Ghayatul Maram* p.200.

[2] *Al-Ghayba* by at-Toossi p.128, *Biharul Anwar*, vol.36 p.237, *Ithbat al-Hudat*, vol.1 p.546.

٣٤ - أخبرنا محمد بن عثمان قال: حدثنا أحمد بن أبي خيثمة، قال: حدثني يحيى بن معين، قال: حدثنا عبد الله بن صالح، قال: حدثنا الليث بن سعد، عن خالد بن يزيد، عن سعيد بن أبي هلال، عن ربيعة بن سيف، قال، كنا عند شفي الاصبحي قال: سمعت عبد الله بن عمرو يقول: سمعت رسول الله ﷺ يقول:

يكون خلفي اثنا عشر خليفة.

(34) Muhammad bin Uthman narrated from Ahmad bin Abu Khaythama from Yahya bin Mo'een from Abdullah bin Salih from al-Layth bin Sa'd from Khalid bin Yazeed from Sa'eed bin Abu Hilal that Rabee'a bin Sayf had said:

"Once we were with Shufiy al-Assbahi. He said that he had heard Abdullah bin Umar saying: I heard the Prophet (s) saying: "After me there will be twelve caliphs."[1]

٣٥ - أخبرنا محمد بن عثمان قال: حدثنا أحمد، قال: حدثنا عفان ويحيى بن إسحاق السالحيني قالا: حدثنا حماد بن سلمة، قال: حدثنا عبد الله بن عثمان عن أبي الطفيل قال: قال لي عبد الله بن عمرو: يا أبا الطفيل إعدد اثني عشر من بني كعب بن لؤي ثم يكون النقف والنقاف.

(35) Muhammad bin Uthman narrated from Ahmad from Affan and Yahya bin Iss~haq as-Saleheeni from Hammad bin Salama from Abdullah bin Uthman from Abut-Tufayl that Abdullah bin Umar had said to him:

"O Abut-Tufayl, Count twelve ones of bani[2] Ka'b bin Lu'ay and then fighting and killing occur."[3]

٣٦ - أخبرنا محمد بن عثمان قال: حدثنا المقدمي عن عاصم بن عمر بن علي بن مقدام قال: حدثنا أبي، عن فطر بن خليفة، عن أبي خالد الوالبي، قال: حدثنا جابر بن سمرة قال: سمعت رسول الله ﷺ يقول:

---

[1] *Biharul Anwar*, vol.36 p.237, *Awalim al-Uloom*, vol.15/3 p.108.

[2] Bani means the family of or the tribe of.

[3] *Al-Ghayba* by at-Toossi p.131, *Biharul Anwar*, vol.36 p.237, *Awalim al-Uloom*, vol.15/3 p.109.

لا يزال هذا الأمر ظاهراً لا يضره من ناواه حتى يكون اثنا عشر خليفة كلهم من قريش.

(36) Muhammad bin Uthman narrated from al-Muqaddami from Aasim bin Umar bin Ali bin Miqdam from his father from Fitr bin Khaleefa from Abu Khalid al-Walibi that Jabir bin Samra had heard the Prophet (s) saying:

"This matter (the religion) will still prevail without being harmed by the enemies until there will be twelve caliphs; all of them are from Quraysh."[1]

٣٧ - أخبرنا محمد بن عثمان قال: حدثنا عبد الله بن جعفر الرقي، قال: حدثنا عيسى بن يونس، عن مجالد بن سعيد، عن الشعبي، عن مسروق قال: كنا عند ابن مسعود فقال له رجل: أحدَّثكم نبيُّكم كم يكون بعده من الخلفاء؟ فقال: نعم وما سألني عنها أحد قبلك، فإنك للأحدث القوم سناً، سمعته ﷺ يقول:

يكون بعدي عدة نقباء موسى عليه السلام.

(37) Muhammad bin Uthman narrated from Abdullah bin Ja'far ar-Riqqi from Eessa bin Younus from Mujalid bin Sa'eed from ash-Shi'bi that Massrooq had said: Once we were with ibn Mass'ood in his house. Someone asked him: "Have your prophet told you how many caliphs will be after him?" Ibn Mass'ood said: "Yes, He has. But no one has asked me about this matter before you. You are the youngest of these people. I have heard the Prophet (s) saying:

"After me there will be (caliphs) as the number of the chieftains of Prophet Moses (s)."[2]

٣٨ - أخبرنا محمد بن عثمان قال: حدثنا أحمد بن أبي خيثمة، قال: حدثنا الفضل بن دكين، قال: حدثنا فطر، قال: حدثنا أبو خالد الوالبي، قال: سمعت جابر بن سمرة السوائي يقول: قال رسول الله ﷺ:

لا يضر هذا الدين من ناواه حتى يمضي اثنا عشر خليفة كلهم من قريش.

---

[1] *Taqreeb al-Ma'arif* p.175, *Biharul Anwar*, vol.36 p.238, *Awalim al-Uloom*, vol.15/3 p.110.

[2] *Taqreeb al-Ma'arif* p.173, *Biharul Anwar*, vol.36 p.233.

(38) Muhammad bin Uthman narrated from Ahmad bin Abu Khaythama from al-Fadhl bin Dukayn from Fitr from Abu Khalid al-Walibi from Jabir bin Samra as-Sawwa'iy that the Prophet (s) had said:

"This religion will not be harmed by its enemies until twelve caliphs, who all are from Quraysh, pass away."[1]

The traditions narrated by the Sunnis concerning this subject are so many.[2] The traditions show clearly that the Prophet (s) has meant by the twelve caliphs the twelve imams of his descendants. The tradition, saying that commotion will take place, refers to the commotion that will happen after the end of the rule of Imam al-Mahdi (al-Qa'im), the commotion that will last for fifty years.

Several twelve rulers have ruled after the Prophet (s) or after Imam Ali (s), who has been the only true caliph. Definitely the Prophet (s) has referred by his sayings to the twelve infallible imams of his progeny, who are with the Qur'an and the Qur'an is with them and who will never part with the Qur'an until they come to the Prophet (s) at his pond in Paradise.

Furthermore there are other evidences mentioned in the Torah confirming our subject.

It has been mentioned in the first book of the Old Testament when talking about the story of Ishmael and after the end of the story of Sara. Allah has addressed Prophet Abraham (s), concerning the matter of his wife and her child, by saying: (*I have responded to your prayer regarding Ishmael. I have blessed him and I will do more and more. He will beget twelve great men. I will make them imams as a great nation.*)

Abdul Haleem bin al-Husayn as-Samriy read to me what a Jew man called al-Husayn bin Sulayman, who was one of the Jewish jurisprudents, had dictated to him in Arrajan.[3] The names and the number of the imams (s) had been mentioned in Hebrew. From among what he had read to me was this passage: "One of the descendants of

---

[1] *Awalim al-Uloom*, vol.15/3 p.110.

[2] Refer to *Sahih* of *Muslim, Sahih of al-Bukhari, Sunan of at-Tarmithi, Musnad of Ahmad bin Hanbal*, vol.1 p.398, 406, vol.5 p.86-107.

[3] A big city in Persia. Refer to *Marasid al-Ittila'*, vol.1 p.52.

Ishmael will be delegated (as a prophet). He is called Mabad or Mamad that it means Muhammad. He will be a master over people. From his progeny there will be twelve men. They will be imams and masters, whom people will imitate. Their names are: Taqobeet, Feethwa, Thabeera, Mafssora, Massmoo'a, Domoh, Thabo, Hathar, Yathmo, Bator, Nouqass and Qeedmuwa."

The Jew had been asked about these names and he said that they had been mentioned in the story of Prophet Solomon (s). He had mentioned another passage of the story: (*From the progeny of Ishmael a blessed boy is born. My blessing and mercy be upon him. Twelve men of his progeny are honored and glorified. The name of this man is elevated and glorified and his mention is exalted.*)

This speech was read to Musa bin Imran bin Zakariyya the Jew and he confirmed it. Iss~haq bin Ibraheem bin Bakhtwayh Bahsoon al-Fasawi and Sulayman bin Dawood an-Noubenjani, who were Jews, confirmed it too.

The Qur'an, the traditions narrated by the Shia from the Prophet (s) and the infallible imams, the traditions narrated by the Sunnis, the previous divine Books and their followers has confirmed that the imams are twelve ones. After all, is there any excuse for the deniers and the resisters?

These are sufficient evidences for those, whom Allah has guided to His pure religion and straight path. Surely those, who deny the infallible imams, will lose. Allah has said addressing His prophet:

﴿إِنَّمَآ أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ۝٧﴾

You are only a warner and (there is) a guide for every people.[1]

In every age there is an imam, by whom Allah guides those who follow him and believe in him and He leaves those who deny him (the imam) and turn away from him to their own opinions and analogies.

٣٩ - أخبرنا أحمد بن محمد بن سعيد بن عبد الرحمن بن عقدة قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدي في شوال سنة إحدى وثمانين ومائتين، قال: حدثنا عثمان بن سعيد

[1] Qur'an, 13:7.

الطويل، عن أحمد بن سير، عن موسى بن بكر الواسطي، عن الفضيل عن أبي عبد الله عليه السلام في قوله ﴿إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ۝٧﴾ قال:

كلُّ إمام هادٍ للقرن الذي هو فيهم.

(39) Ahmad bin Muhammad bin Sa'eed bin Abdurrahman bin Oqda narrated from Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sayr from Musa bin Bakr al-Wasiti from al-Fudhayl that Abu Abdullah as-Sadiq (s) had said when talking about the Qur'anic verse (You are only a warner and (there is) a guide for every people):

"Each imam is a guide to the people of his age."[1]

٤٠ - أخبرنا أحمد بن محمد بن سعيد بن عبد الرحمن بن عقدة قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدي في شوال سنة إحدى وستين ومائتين، قال: حدثنا علي بن الحسن بن رباط، عن منصور بن حازم، عن عبد الرحيم القصير، عن أبي جعفر الباقر عليه السلام في قول الله تعالى ﴿إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ۝٧﴾ قال:

رسولُ الله صلى الله عليه وآله المنذرُ، وعليٌّ الهادي. أما والله ما ذهبت منا وما زالت فينا إلى الساعة.

(40) Ahmad bin Muhammad bin Sa'eed bin Abdurrahman bin Oqda narrated from Muhammad bin Salim bin Abdurrahman al-Azdi from Ali bin al-Husayn bin Rabat from Mansoor bin Hazim from Abdurrahman al-Qasseer that Imam Abu Ja'far al-Baqir (s) had said when talking about the verse (You are only a warner and (there is) a guide for every people):

"The Prophet (s) is the warner and Ali is the guide. By Allah, it (the mission) has never been away from us and it will still among us until the Day of Resurrection. May Allah make us do what pleases Him!"

---

[1] *Basa'ir ad-Darajat* p.30, *Al-Kafi*, vol.1 p.191, *Ithbat al-Hudat*, vol. 1 p.81, *Biharul Anwar*, vol.23 p.54.

Chapter 5

PRETENDERS OF BEING IMAMS

١ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا حميد بن زياد، قال: حدثنا جعفر بن إسماعيل المنقري، قال: أخبرني شيخ بمصر يقال له: الحسين بن أحمد المقرئ، عن يونس بن ظبيان قال: قال أبو عبد الله عليه السلام في قول الله عز وجل ﴿وَيَوْمَ ٱلْقِيَـٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾﴾ قال:

مَن زعم أنه إمام وليس بإمامٍ.

(1) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad from Ja'far bin Issma'eel al-Minqari from al-Husayn bin Ahmad al-Muqri' from Younus bin Dhabyan that Imam Abu Abdullah as-Sadiq (s) had said when talking about the Qur'anic verse, "And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud:"[1]

"It talks about those, who pretend to be imams but they are not."[2]

٢ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم الأشعري، قال: حدثني محمد بن عبد الله بن زرارة، عن مرزبان القمي، عن عمران الأشعري، عن جعفر بن محمد عليهما السلام أنه قال:

ثلاثةٌ لا ينظر الله إليهم يوم القيامة ولا يزكّيهم ولهم عذاب أليم: مَن زعم أنه إمامٌ وليس بإمام، ومن زعم في أمام حقٍ أنه ليس بإمام وهو إمام، ومَن زعم أن لهما في الإسلام نصيباً.

---

[1] Qur'an, 39:60.

[2] *Biharul Anwar*, vol.25 p.113.

(2) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem al-Ash'ari from Muhammad bin Abdullah bin Zurara from Marzban al-Qummi from Imran al-Ash'ari that Imam Ja'far as-Sadiq (s) had said:

"There are three persons, whom Allah will not speak to on the Day of Resurrection, nor will He look upon nor will He purify and shall have a painful chastisement; one, who pretends that he is an imam but he is not, the other one is he, who claims that the real imam is not an imam and the third one is he, who claims that these two persons are faithful Muslims."[1]

٣ - وحدثنا محمد بن يعقوب، عن الحسين بن محمد، عن معلي بن محمد، عن أبي داود المسترق، عن علي بن ميمون الصائغ، عن ابن أبي يعفور قال: سمعت أبا عبد الله عليه السلام يقول:

ثلاثةٌ لا يكلمهم الله يوم القيامة ولا يزكيهم ولهم عذاب أليم: مَن ادعى مِن الله إمامةً ليست له، ومن جحد إماماً من الله، ومن زعم أنّ لهما في الإسلام نصيباً.

(3) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla bin Muhammad from Abu Dawood al-Mustaraqq from Ali bin Maymoon as-Sa'igh from Abu Ya'foor that Abu Abdullah as-Sadiq (s) had said:

"There are three persons, whom Allah will not speak to on the Day of Resurrection nor will He purify and shall have a painful chastisement; one, who pretends the divine imamate while he is not an imam, one, who denies an imam appointed by Allah and the third one is he, who claims that these two ones are faithful Muslims."[2]

٤ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو محمد القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، قال: حدثنا عبد الله بن جبلة، عن الحكم بن أيمن، عن محمد بن تمام قال:

قلت لأبي عبد الله عليه السلام: إن فلاناً يقرئك السلام ويقول لك: اضمن لي الشفاعةَ.

فقال: أمِن موالينا؟

---

[1] *Biharul Anwar*, vol.25 p.113.

[2] *Biharul Anwar*, vol.25 p.113.

قلت: نعم.

قال: أمرُه أرفعُ من ذلك.

قال: قلت: إنه رجلٌ يوالي علياً و لم يعرف مَن بعده من الأوصياء.

قال: ضالٌّ.

قلت: أقرَّ بالأئمّة جميعاً وجحد الآخرَ.

قال: هو كَمَنْ أقرّ بعيسى وجحد بمحمّد ﷺ أو أقرّ بمحمد وجحد بعيسى، نعوذ بالله مِن جَحدِ حجّة من حججه.

(4) Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla form al-Hakam bin Aymen that Muhammad bin Tamam had said:

"I said to Imam Abu Abdullah as-Sadiq (s): "Someone has sent you his regards and requested you to intercede for him (on the Day of Resurrection)."

Imam as-Sadiq (s) said: "Is he from our followers?"

I said: "Yes, he is."

He said: "His matter is more important than that."

I said: "He has believed in Ali but he does not know any of the guardians after him."

He said: "He is astray."

I said: "He has believed in the imams but he has denied the last one of them."

He said: "He is like that who believes in Jesus Christ and denies Muhammad or believes in Muhammad and denies Jesus Christ. We pray Allah to protect us from denying any of His authorities."[1]

[1] *Biharul Anwar*, vol.23 p.97.

Let one, who reads this tradition, be careful not to deny any one of the imams lest he will perish as if he has denied Muhammad or Jesus Christ (peace be upon them).

٥ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسن بن فضال من كتابه، قال: حدثنا العباس بن عامر بن رباح الثقفي، عن أبي المغرا عن أبي سلام، عن سورة بن كليب، عن أبي جعفر محمد بن علي الباقر عليه السلام أنه قال: قول الله عز وجل ﴿وَيَوْمَ ٱلْقِيَـٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾﴾ قال:

مَن زعم أنه إمامٌ وليس بإمام.

قلت: وإن كان علوياً فاطمياً؟

قال: وإن كان علوياً فاطمياً.

(5) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan bin Fadhdhal from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Abul-Mughra from Abu Salam from Sawra bin Kilab that Imam al-Baqir (s) had said when talking about the Qur'anic verse (And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud:)

"It is he, who pretends that he is an imam but he is not."

Sawra said: "Even if he is an Alawite and Fatimite?"[1]

Imam al-Baqir said: "Yes, even if he is an Alawite and Fatimite."[2]

٦ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشري، قال: حدثنا عبد الله بن جبلة، عن عمران بن قطر، عن زيد الشحام قال: سألت أبا عبد الله عليه السلام هل كان رسول الله صلى الله عليه وآله يعرف الأئمة عليهم السلام؟ قال:

قد كان نوح عليه السلام يعرفهم؛ الشاهدُ على ذلك قول الله عز وجل ﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ﴾ قال:

---

[1] Alawite and Fatimite: a descendant of Ali and Fatima (s).

[2] *Biharul Anwar*, vol.25 p.112.

شَرع لكم من الدين يا معشرَ الشيعة ما وصّى به نوحاً.

(6) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hashim an-Nashiri from Abdullah bin Jibilla from Imran bin Fitr that Zayd ash-Shahham had said:

"I asked Abu Abdullah as-Sadiq (s) if the Prophet (s) had known the imams (s). He said: "Prophet Noah (s) has known them. The evidence is the saying of Allah, "He has made plain to you of the religion what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Abraham, Moses and Jesus."[1] He has made plain to you-O people of Shia-what He enjoined upon Noah."[2]

٧ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن أبي خالد المكفوف عن بعض أصحابه قال: قال أبو عبد الله عليه السلام:

ينبغي لمَن ادّعى هذا الأمرَ في السر أن يأتيَ عليه ببرهان في العلانية.

قلت: وما هذا البرهان الذي يأتي في العلانية؟

قال: يحلّ حلالَ الله ويحرم حرام الله، ويكون له ظاهرٌ يصدق باطنه.

(7) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham[3] from Abu Khalid al-Makfoof from some of his companions that Imam as-Sadiq (s) had said:

"He, who pretends this thing (being an imam) secretly, has to show the evidence openly."

The narrator asked: "What evidence that is to be shown openly?"

---

[1] Qur'an, 42:13

[2] *Biharul Anwar*, vol.26 p.291.

[3] May be Hashim!

He said: "To permit what Allah has permitted, to prohibit what Allah has prohibited and to be truthful apparently and internally."[1]

٨ – وأخبرنا عبد الواحد بن عبد الله بن يونس الموصلي قال: حدثني محمد بن جعفر القرشي المعروف بالرزاز الكوفي قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن أبي سلام، عن سورة بن كليب، عن أبي جعفر الباقر عليه السلام في قوله ﴿وَيَوْمَ ٱلْقِيَـٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾﴾ قال:

مَن قال إني إمام وليس بإمام.

قلت: وإن كان علوياً فاطمياً؟

قال: **وإن كان علوياً فاطمياً.**

قلت: وإن كان من ولد علي بن أبي طالب عليه السلام؟

قال: **وإن كان من ولد علي بن أبي طالب.**

وحدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي سلام، عن سورة بن كليب، عن أبي جعفر عليه السلام مثله سواء.

(8) Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Muhammad bin Ja'far al-Qarashi ar-Razzaz al-Kufi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abu Salam from Sawra bin Kulayb that Imam Abu Ja'far al-Baqir had said when talking about the verse (And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud):

It is he, who pretends that he is an imam but he is not."

The narrator asked: "Even if he is an Alawite and Fatimite?"

Imam al-Baqir (s) said: "Yes, even if he is an Alawite and Fatimite."

[1] *Biharul Anwar*, vol.68 p.164.

The narrator asked: "Even if he is one of Ali bin Abu Talib's sons?"[1]

Imam al-Baqir said: "Yes, even if he is one of Ali bin Abu Talib's sons."[2]

The same tradition had been narrated by Muhammad bin Ya'qoob from Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Sinan from Abu Salam from Sawra bin Kulayb from Imam Abu Ja'far al-Baqir (s).

٩ - وأخبرنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا محمد بن العباس بن عيسى الحسيني، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن مالك بن أعين الجهني، عن أبي جعفر الباقر عليه السلام أنه قال:

كلُّ رايةٍ تُرفع قبل رايةِ القائمِ عليه السلام صاحبُها طاغوتٌ.

(9) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Muhammad bin al-Abbas bin Eessa al-Husayni from al-Hasan bin Ali bin Abu Hamza from his father from Malik bin A'yun al-Juhani that Imam Abu Ja'far al-Baqir (s) had said:

"Every banner that is raised before the banner of al-Qa'im will be of an oppressive arrogant."[3]

١٠ - وأخبرنا عبد الواحد، عن ابن رباح قال: حدثنا أحمد بن علي الحميري، قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن أبان، عن الفضيل قال: قال أبو عبد الله جعفر عليه السلام:

مَن ادّعى مقامَنا - يعني الإمامةَ - فهو كافرٌ (أو قال) مشركٌ.

(10) Abdul Wahid narrated from ibn Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul-Kareem bin Amr al-Khath'ami from Abban from al-Fadhl that Imam Ja'far as-Sadiq (s) had said:

---

[1] He repeated the (same meaning) question that he might have meant by "Alawite" one of the Shia or the followers of Ali (s).

[2] *Biharul Anwar*, vol.25 p.113.

[3] *Biharul Anwar*, vol.25 p.114.

"He, who pretends our position (the imamate), is an unbeliever-or he said: a polytheist."[1]

١١ - وأخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار بقم، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن علي بن الحسين، عن ابن مسكان، عن مالك بن أعين الجهني، قال: سمعت أبا جعفر الباقر عليه السلام يقول:

كلُّ راية تُرفع قبل قيام القائم عليه السلام صاحبُها طاغوت.

(11) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ali bin al-Husayn from ibn Miskan from Malik bin A'yun al-Juhani that Imam Abu Ja'far al-Baqir (s) had said:

"Every banner that is raised before the appearance of al-Qa'im will be of an oppressive arrogant."[2]

١٢ - وأخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن علي بن إبراهيم بن هاشم، عن أبيه، عن عبد الله بن المغيرة، عن عبد الله بن مسكان، عن مالك بن أعين الجهني قال: سمعت أبا جعفر الباقر عليه السلام يقول:

كل راية ترفع - أو قال: تخرج - قبل قيام القائم عليه السلام صاحبها طاغوت.

(12) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem bin Hisham from his father from Abdullah bin al-Mugheera from Abdullah bin Miskan that Malik bin A'yun al-Juhani had said: "I heard Abu Ja'far al-Baqir (s) saying:

Every banner that is raised-or comes out-before the appearance of al-Qa'im (s) will be of an oppressive arrogant."[3]

١٣ - وأخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن أحمد بن محمد بن خالد، عن علي بن الحكم، عن أبان بن عثمان، عن الفضيل بن يسار قال: سمعت أبا عبد الله جعفر بن محمد عليهما السلام يقول:

---

[1] *Biharul Anwar*, vol.25 p.114.
[2] *Biharul Anwar*, vol.25 p.114.
[3] *Biharul Anwar*, vol.25 p.114.

مَن خرج يدعو الناس وفيهم مَن هو أفضل منه فهو ضالٌّ مبتدعٌ. ومَن ادّعى الإمامة من الله وليس بإمامٍ فهو كافر.

(13) Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin Muhammad bin Khalid from Ali bin al-Hakam from Abban bin Uthman from al-Fudhayl bin Yasar that Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) had said:

"Whoever invites people to follow him and there is someone better than him among people, is a deviate and heretic and whoever pretends that he is an imam inspired by Allah, is an unbeliever."[1]

After all, what about those, who have pretended to be imams whereas, in fact, they are not, who have denied one of the inspired imams and who have claimed that they, who have done so, are still faithful Muslims? Have they not been among those, whom Allah will never speak to, will never look on and will prepare the painful torment for on the Day of Resurrection? Have they not been among the unbelievers and the polytheists?

[1] *Biharul Anwar*, vol.25 p.115.

Chapter 6

THE TRADITIONS NARRATED BY THE SUNNI

THE TRADITIONS OF ABDULLAH BIN MAS'OOD

١ - أخبرنا محمد بن عثمان الدهني قال: حدثنا عبد الله بن جعفر الرقي، قال: حدثنا عيسى بن يونس، عن مجالد بن سعيد، عن الشعبي، عن مسروق قال: كنا عند ابن مسعود فقال له رجل: أحدثكم نبيكم ﷺ كم يكون بعده من الخلفاء؟ فقال: نعم، وما سألني أحد قبلك، وإنك لأحدث القوم سناً، سمعته يقول:

يكون بعدي عدّة نقباءِ موسى عليه السلام.

(1) Muhammad bin Uthman ad-Duhni narrated from Abdullah bin Ja'far ar-Riqqi from Eessa bin Younus from Mujalid bin Sa'eed from ash-Shi'bi that Massrooq had said: Once we were with Ibn Mass'ood in his house when someone asked him: "Had your prophet told you how many caliphs would be after him?" Ibn Mass'ood said: "Yes, he had. But no one has asked me such a question before you. You are the youngest of these people. I have heard the Prophet (s) saying:

"After me there will be (caliphs) as the number of the chieftains of Prophet Moses (s)."[1]

٢ - ورواه جماعة عن عثمان بن أبي شيبة، وعبد الله بن عمر بن سعيد الأشج وأبي كريب ومحمود بن غيلان وعلي بن محمد وإبراهيم بن سعيد قالوا جميعاً حدثنا أبو أسامة، عن مجالد، عن الشعبي، عن مسروق، قال: جاء رجل إلى عبد الله بن مسعود فقال: أحدّثكم نبيُّكم

---

[1] *Biharul Anwar*, vol.36 p.233, 298, *Awalim al-Uloom*, vol.15/3 p.101, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.2 p.262.

عليه وآله السلام كم يكون بعده من الخلفاء؟ قال: نعم وما سألني عنها أحد قبلك، وإنك لأحدث القوم سناً، قال:

يكون بعدي عدة نقباء موسى عليه السلام.

(2) Some ones narrated from Uthman bin Abu Shayba, Abdullah bin Umar bin Sa'eed al-Ashajj, Abu Kurayb, Mahmood bin Ghaylan, Ali bin Muhammad and Ibraheem bin Sa'eed all from Abu Ussama from Mujalid from ash-Shi'bi that Massrooq had said: "A man came to Abdullah bin Mass'ood and asked him: "Had your prophet told you how many caliphs would be after him?" Ibn Mass'ood said: "Yes, he had. But no one has asked me about this matter before you whereas you are too young. The Prophet (s) said:

"There will be as the number of the chieftains of Moses (s)."[1]

٣ - أبو كريب وأبو سعيد قالا: حدثنا أبو أسامة، قال: حدثنا الأشعث عن عامر، عن عمه، عن مسروق، قال: كنا جلوساً عند عبد الله بن مسعود يقرئنا القرآن، فقال رجل: يا أبا عبد الرحمن هل سألتم رسول الله صلى الله عليه وآله كم يملك هذه الأمة من خليفة بعده؟ فقال: ما سألني عنها أحد منذ قدمت العراق! نعم سألنا رسول الله صلى الله عليه وآله فقال:

إثنا عشر عدّة نقباء بني إسرائيل.

(3) Abu Kurayb and Abu Sa'eed narrated from Abu Ussama from al-Ash'ath from Aamir from his uncle that Massrooq had said: One day we were sitting with Abdullah bin Mass'ood in his house. He was reciting Qur'an for us. A man asked him: "O Abu Abdurrahman,[2] have you asked the messenger of Allah (s) about how many caliphs will rule this umma after him?" Ibn Mass'ood said: "No one has asked about this since I have come from Iraq. Yes, we have asked him and he said:

"They are twelve as the number of the chieftains of the Israelites."[3]

---

[1] *Biharul Anwar*, vol.36 p.233, 299, *Awalim al-Uloom*, vol. 15/3 p.101, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.2 p.262.

[2] The surname of ibn Mass'ood.

[3] *Biharul Anwar*, vol.36 p.233, 299, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.2 p.262.

٤ – وعن عثمان بن أبي شيبة وأبي أحمد، ويوسف بن موسى القطان وسفيان بن وكيع قالوا: حدثنا جرير عن الأشعث بن سوار، عن عامر الشعبي، عن عمه قيس بن عبد قال: جاء أعرابي فأتى عبد الله بن مسعود، وأصحابه عنده، فقال: فيكم عبد الله بن مسعود؟ فأشاروا إليه، قال له عبد الله: قد وجدته فما حاجتك؟ قال: إني أريد أن أسألك عن شيء إن كنتَ سمعته من رسول الله ﷺ فنبئنا به، أحدَّثكم نبيكم كم يكون بعده من خليفة؟ قال: وما سألني عن هذا أحد منذ قدمت العراق! نعم قال:

الخلفاء بعدي أثنا عشر خليفة كعدة نقباء بني إسرائيل.

(4) Uthman bin Abu Shayba, Abu Ahmad, Yousuf bin Musa al-Qattan and Sufyan bin Wakee' narrated from Jareer from al-Ash'ath bin Sawwar from Aamir ash-Shi'bi that his uncle Qayss bin Abd had said: "One day a nomad came when Abdullah bin Mass'ood was among his companions. The nomad asked: "Is Abdullah bin Mass'ood among you?" Bin Mass'ood said: "Here I am. What do you want?" The nomad said: "I want to ask you if you have heard the Prophet (s) talking about how many caliphs will be after him." Bin Mass'ood said: "No one asked me about this since I had come from Iraq. Yes, he (the Prophet (s)) said:

"The caliphs are twelve like the number of the chieftains of the Israelites."[1]

٥ – وعن مسدد بن مستورد قال: حدثني حماد بن زيد، عن مجالد، عن مسروق قال: كنا جلوساً إلى ابن مسعود بعد المغرب وهو يعلّم القرآن، فسأله رجل فقال: يا أبا عبد الرحمن أسألتَ النبي ﷺ كم يكون لهذه الأمة من خليفة؟ فقال: ما سألني عنها أحد منذ قدمت العراق، نعم وقال:

خُلفاؤكم أثنا عشر عدّة نقباء بني إسرائيل.

(5) Musaddad bin Mustawrid narrated from Hammad bin Zayd from Mujalid that Massrooq had said: "While we were sitting with ibn Mass'ood after the sunset and he was teaching us the Qur'an, a man asked him: "O Abu Abdurrahman, have you asked the Prophet (s) how

---

[1] *Biharul Anwar*, vol.36 p.233, *Awalim al-Uloom*, vol.15/3 p.102, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.2 p.262.

many caliphs this umma will have?" Ibn Mass'ood said: "No one asked me about this since I had come from Iraq. Yes, he (the Prophet (s)) said:

"Your caliphs are twelve as the number of the chieftains of the Israelites."[1]

THE TRADITION OF ANASS BIN MALIK

٦ – ما رواه عبد السلام بن هاشم البزار قال: حدثنا عبد الله بن أبي أمية مولى بني مجاشع، عن يزيد الرقاشي، عن أنس بن مالك قال: قال رسول الله ﷺ:

لن يزال هذا الأمر قائماً إلى أثني عشر قيّماً من قريش.

ثم ساق الحديث إلى آخره.

(6) Abdus-Salam bin Hashim al-Bazzar narrated from Abdullah bin Abu Umayya, the freed slave of bani Mujashi', from Yazeed ar-Raqashi from Anass bin Malik that the Prophet (s) had said:

"This matter (the religion) is still prevailing until twelve guardians of Quraysh (pass away)." Then he mentioned the rest of the tradition. [2]

THE TRADITION OF JABIR BIN SAMRA AS-SAWWA'IY

٧ – عمرو بن خالد بن فروخ الحراني قال: حدثنا زهير بن معاوية، قال: حدثنا زياد بن خيثمة، عن الأسود بن سعيد الهمداني، عن جابر بن سمرة قال: قال رسول الله ﷺ:

لا تزالُ هذه الأمّة مستقيماً أمرُها ظاهرةً على عدوها حتى يمضيَ أثنا عشر خليفة كلهم من قريش.

فلما رجع إلى منْزله أتته وفودُ قريش فقالوا له: ثم يكون ماذا؟ قال: يكون الهرج.

وقال: حدثنا زهير بن معاوية قال: حدثنا زياد بن خيثمة، عن ابن جريج، عن الأسود بن سعيد الهمداني، عن جابر بن سمرة قال: قال رسول الله ﷺ و ذكر مثله.

---

[1] *Biharul Anwar*, vol.36 p.233, 299, *Awalim al-Uloom*, vol. 15/3 p.102, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.2 p.262.

[2] *Biharul Anwar*, vol.36 p.281, *Awalim al-Uloom*, vol.15/3 p.136.

(7) Amr bin Khalid bin Farrookh al-Harrani narrated from Zuhayr bin Mo'awiya from Ziyad bin Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (s) had said:

"This umma will still prevail over its enemies until twelve caliphs, all of whom are from Quraysh, will pass away." When the Prophet (s) went back home, some people of Quraysh came to him asking: "Then what will happen?" He said: "Then commotion will happen."

The same was narrated by Zuhayr bin Mo'awiya from Ziyad bin Khaythama from ibn Jurayj from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra.[1]

٨ – عثمان بن أبي شيبة قال حدثني جرير، عن حصين بن عبد الرحمن، عن جابر بن سمرة قال: سمعت رسول الله ﷺ يقول:

يقوم من بعدي اثنا عشر أميراً.

قال: ثم تكلم بشيء لم أسمعه، فسألت القوم وسألت أبي وكان أقرب إليه مني، فقال قال:

كلّهم من قريش.

(8) Uthman bin Abu Shayba narrated from Jareer from Hussayn bin Abdurrahman that Jabir bin Samra had said:

I heard the Prophet (s) saying: "After me twelve emirs will rule." Then he said something that I could not understand. I asked some people and asked my father, who was nearer to the Prophet (s) than me. My father said that the Prophet (s) had said: "All of them are from Quraysh."

٩ – عثمان بن أبي شيبة قال: حدثنا حاتم بن إسماعيل، عن مهاجر بن مسمار، عن عامر بن سعد قال: كتبت مع غلامي نافع إلى جابر بن سمرة: أخبرني بشيء سمعته من رسول الله ﷺ قال فكتب إلي: سمعت رسول الله ﷺ يقول عشية جمعة رجم الأسلمي:

---

[1] *Al-Khissal* p.470-471, *Biharul Anwar*, vol.36 p.235, *Awalim al-Uloom*, vol.15/3 p.106.

لا يزال هذا الدين قائماً حتى تقوم الساعة أو يكون على الناس اثنا عشر خليفة كلهم من قريش.

وذكر الحديث إلى آخره.

وعن عباد بن يعقوب قال: حدثنا حاتم بن إسماعيل بإسناده مثله. وعن محمد بن عبد الله بن عبد الحكم قال: حدثنا ابن أبي فديك، عن ابن أبي - ذئب، عن مهاجر بن مسمار بإسناده مثله.

(9) Uthman bin Abu Shayba narrated from Hatam bin Issma'eel from Muhajir bin Missmar that Aamir bin Sa'd had said: I sent a letter with my servant Nafi' to Jabir bin Samra asking him to tell me of something he had heard from the Prophet (s). He wrote to me: "I have heard the Prophet (s) saying on the eve of the Friday, in which al-Aslami has been stoned:

"This religion is still prevailing until the Day of Resurrection or until twelve caliphs, who are all from Quraysh, will rule over the people."

The same was narrated by Abbad bin Ya'qoob from Hatam bin Issma'eel. Another one was narrated by Muhammad bin Abdullah bin al-Hakam from ibn Abu Fudayk from ibn Abu Thi'b from Muhajir bin Missmar.[1]

١٠ - وعن غندر عن شعبة قال: حدثنا أبو عوانة، عن عبد الملك بن عمير، عن جابر بن سمرة قال: سمعت رسول الله ﷺ يقول:

لا يزال هذا الدين مستقيماً حتى يقوم اثنا عشر خليفة.

ثم قال كلمة لم أفهمها، فسألت أبي فقال قال:

كلهم من قريش.

(10) Ghundur narrated from Shu'ba from Abu Owana from Abdul Melik bin Omayr from Jabir bin Samra that the Prophet (s) had said:

---

[1] *Sahih* of Muslim, vol.3 p.1453, *al-Khissal* p.473, al-Omda p.420, *Biharul Anwar*, vol.36 p.239, *Awalim al-Uloom*, vol.15/3 p.113.

"This religion is still prevailing until twelve caliphs will have ruled."

Then he said something that I could not understand. I asked my father and he said that the Prophet (s) had said: "All of them are from Quraysh."

١١ - وعن إبراهيم بن محمد بن مالك بن زيد قال: حدثنا زياد بن علاقة قال: حدثنا جابر بن سمرة السوائي قال: كنت مع أبي عند رسول الله ﷺ فقال:

يكون بعدي اثنا عشر أميراً.

ثم أخفى صوته، فسألت أبي، فقال: قال:

كلهم من قريش.

(11) Ibraheem bin Malik bin Zayd narrated from Ziyad bin Olaqa that Jabir bin Samra as-Sawwa'iy had said: "Once I was with my father near the Prophet (s). He said:

"There will be twelve emirs after me."

Then he lowered his voice and said:

"All of them are from Quraysh."[1]

١٢ - وعن خلف بن الوليد اللؤلؤي عن إسرائيل، عن سماك، قال: سمعت جابر بن سمرة يقول: سمعت رسول الله ﷺ قال: يقوم بعده - أو من بعده - اثنا عشر أميراً.

ثم تكلم بكلمة لم أفهمها فسألت القوم ما قال؟ فقالوا: قال:

كلهم من قريش.

(12) Khalaf bin al-Waleed al-Lu'lu'iy narrated from Sammak that Jabir bin Samra had said:

"I heard the Prophet (s) saying that there would be twelve emirs after him. Then he said something that I could not understand. I

[1] *Awalim al-Uloom*, vol.15/3 p.107.

asked some people what he had said. They told me that he had said: "All of them are from Quraysh."[1]

١٣ - ومن حديث خلف بن هشام البزار قال: حدثنا حماد بن زيد، عن مجالد بن سعيد، عن الشعبي، عن جابر بن سمرة السوائي قال: خطب بنا رسول الله ﷺ بعرفة فقال:

لا يزال هذا الدين قوياً عزيزاً ظاهراً على مَن ناواه لا يضرّه مَن فارقه أو خالفه حتى يملك اثنا عشر.

قال: وتكلم الناس فلم أفهم، فقلت لأبي: يا أبت أرأيت قول رسول الله ﷺ "كلهم" ما هو؟ قال:

كلهم من قريش.

(13) Khalaf bin Hisham al-Bazzar narrated from Hammad bin Zayd from Mujalid bin Sa'eed from ash-Shi'bi that Jabir bin Samra as-Sawwa'iy had said: "The Prophet (s) made a speech in Arafa[2] and said:

"This religion will still be strong and prevailing over its opponents. It will not be harmed by the apostates or the opponents until twelve (emirs) will have ruled."

The people began to talk and I could not understand what the Prophet (s) had said. I asked my father: "O father, the Prophet (s) said: all of them...what then?" My father said:

"He said: all of them are from Quraysh."[3]

١٣- ومن حديث النفيلي الحراني قال حدثنا زهير بن معاوية قال حدثنا زياد بن خيثمة قال: حدثنا الأسود بن سعيد الهمداني عن جابر بن سمرة قال: قال رسول الله ﷺ:

لا تزال هذه الأمة مستقيماً أمرُها ظاهرة على عدوها حتى يمضي اثنا عشر خليفة، كلهم من قريش.

فلما رجع إلى منْزله أتته وفودُ قريش فقالوا له: ثم يكون ماذا؟ قال: يكون الهرج.

---

[1] Al-*Mo'jam al-Kabeer*, vol.2 p.248, *Biharul Anwar*, vol.36 p.241, *Awalim al-Uloom*, vol.15/3 p.116.

[2] A place near Mecca.

[3] *Awalim al-Uloom*, vol.15/3 p.116.

(14) An-Nufayly al-Harrani narrated from Zuhayr bin Mo'awiya from Ziyad bin Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (s) had said:

"This umma will still be strong and prevailing over its enemies until twelve caliphs, who all are from Quraysh, will have passed away."

When he went back home, some people of Quraysh came to him asking: "And then what will happen?" He said: "Commotion will happen then."[1]

١٥ - ومن حديث علي بن الجعد قال: حدثنا زهير، عن زياد بن علاقة، وسماك وحصين كلهم، عن جابر بن سمرة أن رسول الله ﷺ قال:

يكون بعدي اثنا عشر أميراً.

غيرَ أن حصين قال: اثنا عشر خليفة، ثم تكلم بشيء لم أفهمه - وقال بعضهم في حديثه: فسألت أبي. وقال بعضهم: فسألت القومَ، فقالوا: قال:

كلّهم من قريش.

(15) Ali bin al-Ja'd narrated from Zuhayr from Ziyad bin Olaqa, Sammak and Hussayn and all from Jabir bin Samra that the Prophet (s) had said:

"There will be twelve emirs after me." But Hussayn said: "There will be twelve caliphs..." Then the Prophet (s) said something that I could not understand. I asked some people and asked my father. He said that the Prophet (s) had said: "All of them are from Quraysh."[2]

١٦ - وعن عمرو بن خالد الحراني قال: حدثنا زهير بن معاوية، قال: حدثنا زياد بن خيثمة، عن الأسود بن سعيد الهمداني، عن جابر بن سمرة قال: قال رسول الله ﷺ:

لا تزال هذه الأمة مستقيماً أمرُها ظاهرةً على عدوها حتى يمضي منها اثنا عشر خليفة.

---

[1] *Awalim al-Uloom*, vol.15/3 p.106.
[2] *Awalim al-Uloom*, vol.15/3 p.107.

(16) Amr bin Khalid al-Harrani narrated from Zuhayr bin Mo'awiya from Ziyad bin Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (s) had said:

"This umma will still be strong and prevailing over its enemy until twelve caliphs will have passed away."

١٧ - ومن حديث معمر بن سليمان قال: سمعت إسماعيل بن أبي خالد، يروي عن مجالد، عن الشعبي، عن جابر بن سمرة عن النبي ﷺ قال:

لا يزال هذا لدين ظاهراً لا يضره مَن ناواه حتى يمضي اثنا عشر خليفة.

ثم قال كلمة لم أفهمها، فقلت لأبي: ما قال؟ قال: قال:

كلهم من قريش.

(17) Ma'mar bin Sulayman narrated from Issma'eel bin Abu Khalid from Mujalid from ash-Shi'bi from Jabir bin Samra that the Prophet (s) had said:

"This religion will still be strong and prevailing without being harmed by its opponents until twelve caliphs will have passed away."

Then the Prophet (s) said something that I could not understand. I asked my father what the Prophet (s) had said. My father said that the Prophet (s) had said: "All of them are from Quraysh."[1]

١٨ - وعن يزيد بن سنان وعثمان بن أبي شيبة قالا: حدثنا موسى بن إسماعيل، قال: حدثنا حماد بن سلمة، عن سماك بن حرب، عن جابر بن سمرة قال: سمعت النبي ﷺ يقول:

لا يزال هذا الإسلام عزيزاً إلى اثني عشر خليفة.

ثم قال كلمة لم أفهمها، فقلت لأبي: ما قال؟ فقال: قال:

كلهم من قريش.

(18) Yazeed bin Sinan and Uthman bin Abu Shayba narrated from Musa bin Issma'eel from Hammad bin Salama from Sammak bin Harb that Jabir bin Samra had said: I heard the Prophet (s) saying:

---

[1] Ahmad's Musnad, vol.5 p.87, 88, 90, 96, 97.

"Islam will still be strong until twelve caliphs (pass away)."

Then he said something that I could not understand. I asked my father what the Prophet (s) had said. He said to me: "He said:

All of them are from Quraysh."[1]

١٩ - ومن حديث يزيد بن سنان قال: حدثنا أبو الربيع الزهراني قال: حدثنا حماد بن زيد، قال: حدثنا مجالد بن سعيد، عن الشعبي، عن جابر بن سمرة قال: خطب بنا رسول الله ﷺ فسمعته يقول:

لا يزال هذا الأمر عزيزاً منيعاً ظاهراً على مَن ناواه حتى يملك اثنا عشر كلهم...

- ثم لغط القوم وتكلموا، فلم أفهم قوله بعد "كلهم "، فقلت لأبي يا أبتاه ما قال بعد "كلهم "؟ قال: قال:

كلهم من قريش.

(19) Yazeed bin Sinan narrated from Abur-Rabee' az-Zahrani from Hammad bin Zayd from Mujalid bin Sa'eed from ash-Shi'bi that Jabir bin Samra had said: Once the Prophet (s) made a speech before us and I heard him saying:

"This matter (the religion) will remain strong and prevailing over its opponents until twelve (caliphs) will have ruled. All of them..."

Then people began talking and I could not understand what the Prophet (s) had said after "all of them". I asked my father what the Prophet (s) had said after that and he told me that he had said: "All of them are from Quraysh."[2]

٢٠ - ومن حديث يزيد بن سنان قال: حدثنا عبد الحميد بن موسى قال: حدثنا عبيد الله بن عمرو، عن عبد الملك بن عمير، عن جابر بن سمرة قال: دخلت مع أبي علي النبي ﷺ فسمعته يقول:

لن تزال الأمة على هذا متمسكين حتى يقوم اثنا عشر أميراً أواثنا عشر خليفة.

---

[1] *Biharul Anwar*, vol.36 p.266, *Awalim al-Uloom*, vol. 15/3 p.266.

[2] Ahmad's Musnad, vol.5 p.99.

قال: وخافت بكلمة وكان أبي أدنى مني، فلما خرجت قلت: ما الذي خافت به؟ قال: قال:

كلهم من قريش.

(20) Yazeed bin Sinan narrated from Abdul-Hameed bin Musa from Obaydillah bin Umar from Abdul-Melik bin Omayr that Jabir bin Samra had said: My father and I went to the Prophet (s). I heard him saying:

"This umma will still keep to this (religion) until twelve emirs (or twelve caliphs) will have ruled."

Then he lowered his voice and I could not understand what he had said after that. My father was nearer to him than me. When we went out, I asked my father what the Prophet (s) had said after that. He told me that the Prophet (s) had said:

"All of them are from Quraysh."[1]

٢١ - ومن حديث يزيد بن سنان قال: حدثنا الحسن بن عمر بن شقيق قال: حدثنا جرير بن عبد الحميد، عن حصين بن عبد الرحمن، عن جابر بن سمرة قال: سمعت رسول الله ﷺ يقول:

يقوم في أمّتي بعدي اثنا عشر أميراً.

قال: ثم تكلم بشيء لم أسمعه، قال: فسألت القوم وسألت أبي وكان أقرب مني، فقال: قال:

كلهم من قريش.

(21) Yazeed bin Sinan narrated from al-Hasan bin Umar bin Shaqeeq from Jareer bin Abdul-Hameed from Hussayn bin Abdurrahman that Jabir Bin Samra had said: I heard the Prophet (s) saying:

"After me, there will be twelve emirs ruling my umma."

Then he said something that I could not hear. I asked some people and asked my father, who was nearer to the Prophet (s) than me. My father said that the Prophet (s) had said:

"All of them are from Quraysh."[2]

---

[1] *Biharul Anwar*, vol.36 p.230, *Awalim al-Uloom*, vol.15/3 p.95.
[2] *Biharul Anwar*, vol.36 p.236, *Awalim al-Uloom*, vol. 15/3 p.107.

٢٢ - وعن ابن أبي فديك، قال: حدثني ابن أبي ذئب، عن مهاجر بن مسمار، عن عامر بن سعد أنه أرسل إلى ابن سمرة حدثنا ما سمعت من رسول الله ﷺ؟ قال: سمعت رسول الله ﷺ يقول:

لا يزال هذا الدين قائماً حتى يكون اثنا عشر خليفة من قريش.

وساق الحديث إلى آخره.

(22) Ibn Abu Fudayk narrated from ibn Abu Thi'b from Muhajir bin Missmar that Aamir bin Sa'eed had sent a letter to Jabir bin Samra asking to tell him of what he had heard from the Prophet (s). Jabir bin Samra said: I have heard the Prophet (s) saying:

"This religion will remain firm until there will be twelve caliphs from Quraysh."

And he mentioned the rest of the tradition.[1]

THE TRADITION OF ABU JUHAYFA

٢٣ - وعن عثمان بن أبي شيبة قال: حدثنا سهل بن حماد أبو عتاب الدلال قال: حدثنا يونس بن أبي يعفور قال: حدثنا عون بن أبي جحيفة، عن أبيه قال: كنت عند رسول الله ﷺ وهو يخطب وعمّي جالس بين يديه، فقال رسول الله ﷺ:

لا يزال أمرُ أمّتي صالحاً حتى يمضي اثنا عشر خليفة كلهم من قريش.

(23) Uthman bin Abu Shayba narrated from Sahl bin Hammad Abu Attaab ad-Dallal from Younus bin Abu Ya'foor from Abu Juhayfa that his father had said: Once I was with the Prophet (s) while he was making a speech. My uncle was sitting near the Prophet (s). The Prophet (s) said:

"The religion of my umma will remain firm until twelve caliphs, who all are from Quraysh, will have passed away."[2]

---

[1] *Biharul Anwar*, vol.36 p.297, *Awalim al-Uloom*, vol.15/3 p.150.
[2] *Biharul Anwar*, vol.36 p.299, *Awalim al-Uloom*, vol.15/3 p.152.

THE TRADITION OF SAMRA BIN JUNDUB

(24) Abdul Wahab bin Abdul Majeed narrated tradition from Dawood from his father from ash-Shi'bi from Samra bin Jundub from the Prophet (s). (The same tradition narrated by Anass bin Malik that we have mentioned at the beginning of this chapter; tradition no.6).

THE TRADITION NARRATED BY ABDULLAH BIN AMR BIN AL-AASS

٢٥ - ومن حديث سويد بن سعيد قال: حدثنا معتمر بن سليمان، عن هشام، عن ابن سيرين، عن أبي الخير، عن عبد الله بن عمرو:

لا جرمَ مكتوب في كتاب الله ﷻ، اثنا عشر يملكون الناس.

(25) Suwayd bin Sa'eed narrated from Mu'tamir bin Sulayman from Hisham from ibn Seereen from Abul Khayr from Abdullah bin Amr:

"There is no doubt that it has been mentioned in the Book of Allah that twelve (caliphs) will rule over people."

٢٦ - محمد بن عثمان الدهني قال: حدثنا ابن أبي خيثمة، قال: حدثنا يحيى بن معين، قال: حدثنا عبد الله بن صالح، قال: حدثنا الليث بن سعد، عن خالد بن يزيد، عن سعيد بن أبي هلال، عن ربيعة بن سيف، قال: كنا عند شفيّ الأصبحي فقال: سمعت عبد الله بن عمرو يقول: سمعت رسول الله ﷺ يقول:

يكون خلفي اثنا عشر خليفة.

(26) Muhammad bin Uthman ad-Duhni narrated from ibn Abu Khaythama from Yahya bin Mo'een from Abdullah bin Salih from al-Layth bin Sa'd from Khalid bin Yazeed from Sa'eed bin Abu Hilal that Rabee'a bin Sayf had said:

"We were with Shufiy al-Asbahi when he said that he had heard Abdullah bin Amr saying: "I heard the Prophet (s) saying: "There will be twelve caliphs after me."[1]

---

[1] *Al-Ghayba* by at-Toossi p. 130, *I'lam al-Wara* p.365, *Biharul Anwar*, vol.36 p.237, 300, 371, *Ghayatul Maram* p.201.

٢٧ - وعن ابن أبي خيثمة قال: حدثنا عفان، ويحيى بن إسحاق السيلحيني، قالا: حدثنا حماد بن سلمة، قال: حدثنا عبد الله بن عثمان، عن أبي الطفيل، قال: قال عبد الله بن عمرو:

يا أبا الطفيل اعدد اثني عشر من بني كعب بن لؤي ثم يكون النقف والنقاف.

والروايات في هذا المعنى من طرق العامة كثيرة تدل على أن رسول الله ﷺ يذكر الإثني عشر وأنهم خلفاؤه.

(27) Ibn Abu Khaythama narrated from Affan and Yahya bin Iss~haq as-Saylaheeni from Hammad bin Salama from Abdullah bin Uthman from Abut-Tufayl that Abdullah bin Amr had said to him:

"O Abut-Tufayl, count twelve ones from bani Ka'b bin Lu'ay and then fighting and killing occur."[1]

The traditions narrated by the Sunni concerning this subject are so many. They confirm that the Prophet (s) has mentioned twelve men to be the caliphs after him.

[1] *Al-Ghayba* by at-Toossi p.131, al-*Fa'iq* by az-Zamakhshari, vol.4 p.21, *Biharul Anwar*, vol.36 p.237, *Ithbat al-Hudat*, vol.1 p.546, *Awalim al-Uloom*, vol.15/3 p.109.

Chapter 7

DOUBTING ANY OF THE TWELVE IMAMS

١ - حدثنا أحمد بن نصر بن هوذة الباهلي، قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين قال: حدثنا يحيى بن عبد الله قال: قال لي أبو عبد الله جعفر بن محمد عليه السلام:

يا يحيى بن عبد الله، مَن بات ليلة لا يعرف فيها إمامَه مات ميتة جاهلية.

(1) Ahmad bin Nasr bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari that Yahya bin Abdullah had said: Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) said to me:

"O Yahya bin Abdullah, he, who spent a night without knowing his imam, will die as an unbeliever."[1]

٢ - حدثنا أبو العباس أحمد بن محمد بن سعيد بن عقدة قال: حدثنا محمد بن المفضل بن إبراهيم الأشعري وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب الزراد، عن علي بن رئاب، عن محمد بن مسلم الثقفي قال: سمعت أبا جعفر محمد بن علي الباقر عليه السلام يقول:

كلّ مَن دان الله بعبادة يجهد فيها نفسه ولا إمامَ له من الله تعالى فسعيُه غير مقبول وهو ضالٌّ متحير، والله شانئٌ لأعماله، ومثَلُه كمثَل شاةٍ من الأنعام ضلّت عن راعيها أو قطيعها، فتاهت ذاهبة وجائية، وحارث يومها، فلما جنّها الليل بصرت بقطيع غنم مع راعيها فحنّت إليها واغترّت بها، فباتت معها في ربضتها.

---

[1] *Biharul Anwar*, vol.23 p.78.

(2) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from al-Mufadhdhal bin Ibraheem al-Ash'ary, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob az-Zarrad from Ali bin Ri'ab that Muhammad bin Muslim ath-Thaqafi had said: I have heard Abu Ja'far Muhammad bin Ali al-Baqir (s) saying:

"Whoever tries his best in worshipping Allah without following an imam inspired by Allah, his worshipping will not be accepted (by Allah) and he is astray and confused besides that Allah hates his deeds. His example is like a sheep that has lost the shepherd or the flock. It goes and comes astray. It becomes confused at day and when night comes, it sees a flock with a shepherd. It is deceived to spend the night with them in their fold.

فلما أصبحت وساق الراعي قطيعه أنكرت راعيها وقطيعها، فهجمت متحيرة تطلب راعيَها وقطيعها فبصرت بسرح غنم آخر مع راعيها فحنت إليها واغترت بها، فصاح بها راعي القطيع: أيّتها الشاة الضالّة المتحيرة الحقي براعيك وقطيعك فإنّك تائهة متحيرة قد ضللت عن راعيك وقطيعك، فهجمت ذعرة متحيرة تائهة لا راعيَ لها يرشدها إلى مرعاها أو يردّها إلى مربضها، فبينما هي كذلك إذا اغتنم الذئب ضيعتها فأكلها.

When morning comes and the shepherd drives his flock, it denies the shepherd and the flock and goes confusedly looking for its flock and shepherd. Then it sees another flock with a shepherd. It is deceived to join them. The shepherd cries: "O you lost sheep, go to join your shepherd and flock. You are astray and confused. You have lost your shepherd and flock." Then it hastens confusedly without a shepherd guiding it to its pasture or to its fold. While it is so, a wolf seizes the opportunity and eats it.

وهكذا والله يا ابن مسلم! مَن أصبح مِن هذه الأمة لا إمام له من الله ﷻ أصبح تائهاً متحيراً ضالاً، إن مات على هذه الحال مات ميتةَ كفر ونفاق. واعلم يا محمدُ أنّ أئمة الحق وأتباعهم هم الذين على دين الله، وإن أئمة الجور لمعزولون عن دين الله وعن الحق، فقد ضلوا وأضلوا. فأعمالُهم التي يعملونها كرماد اشتدّت به الريح في يوم عاصف لا يقدرون مما كسبوا على شيء وذلك هو الضلال البعيد.

O bin Muslim, by Allah it is the same with you. Whoever of this umma becomes without an imam, definitely will be confused, astray and deviant. If he remains so, he will die as an unbeliever and polytheist. O Muhammad bin Muslim, know that the real imams and their followers are on the true religion of Allah and the imams of injustice and oppression are away from the religion of Allah and away from the truth. They go astray and lead people astray. Their actions are (like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great error)."[1]

The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Issma'eel bin Mihran from Ahmad bin Muhammad from Abdullah bin Bukayr and Jameel bin Darraj from Muhammad bin Muslim from Imam Abu Ja'far as-Sadiq (s).[2]

٣ - وبالإسناد الأول عن ابن محبوب، عن أبي أيوب الخزاز، عن محمد بن مسلم عن أبي جعفر عليه السلام قال: قلت له: أرأيتَ مَن جحد إماماً منكم ما حاله؟ فقال:

مَن جحد إماماً من الله وبرئ منه ومِن دينه فهو كافر مرتدٌّ عن الإسلام، لأنّ الإمام من الله ودينه من دين الله، ومَن برئ من دين الله فدَمُه مباح في تلك الحال إلاّ أن يرجع أو يتوب إلى الله تعالى ممّا قال.

(3) Ibn Mahboob narrated from Abu Ayyoob al-Khazzaz that Muhammad bin Muslim had said: I asked Abu Ja'far as-Sadiq (s): What about one, who denies an imam of you? He said:

"He, who denies an imam appointed by Allah and exempt himself from him and his faith, is apostate and unbeliever because the imam is appointed by Allah and his religion is the religion of Allah; therefore whoever denies the religion of Allah, is to be killed except if he turns to Allah in repentance of what he has said or done."[3]

---

[1] *Biharul Anwar*, vol.23 p.86
[2] *Biharul Anwar*, vol.23 p.87.
[3] *Biharul Anwar*, vol.23 p.89.

٤ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا يحيى بن زكريا بن شيبان سنة ثلاث وسبعين ومائتين قال: حدثنا علي بن سيف بن عميرة، قال: حدثنا أبان بن عثمان، عن حمران بن أعين قال: سألت أبا عبد الله عليه السلام عن الأئمة، فقال:

مَن أنكر واحداً من الأحياء فقد أنكر الأموات.

(4) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Ali bin Sayf bin Omayra from Abban bin Uthman that Hamran bin A'yun had said: I asked Abu Abdullah as-Sadiq (s) about the imams and he said:

"He, who denies one of the alive imams, has denied the dead (imams)."[1]

٥ – حدثنا محمد بن يعقوب، عن الحسين بن محمد، عن المعلى، عن ابن جمهور عن صفوان، عن ابن مسكان قال: سألت أبا عبد الله عليه السلام عن الأئمة، فقال:

مَن أنكر واحداً من الأحياء فقد أنكر الأموات.

(5) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from al-Mu'alla from ibn Jumhoor from Safwan that ibn Miskan had said: I asked Abu Abdullah as-Sadiq (s) about the imams and he said:

"Whoever denies one of the alive imams, has denied the dead ones."[2]

٦ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن من كتابه قال: حدثنا العباس بن عامر، عن عبد الملك بن عتبة، عن معاوية بن وهب قال: سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله وسلم:

مَن مات لا يعرف إمامَه مات ميتة جاهليّة.

(6) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas bin Aamir from Abdul Melik bin Otba that Mo'awiya bin Wahab had said: I have heard Abu Abdullah as-Sadiq (s) saying: "The Prophet (s) has said:

---

[1] *Biharul Anwar*, vol.23 p.96.
[2] *Biharul Anwar*, vol.23 p.95.

"Whoever dies without knowing his imam, dies as an unbeliever."

٧ - حدثنا محمد بن يعقوب قال: حدثني عدة من أصحابنا، عن أحمد بن محمد، عن ابن أبي نصر، عن أبي الحسن عليه السلام في قوله تعالى ﴿وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ﴾ قال:

يعني مَن اتخذ دينه رأيَه بغير إمامٍ من أئمة الهدى.

(7) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from ibn Abu Nasr that Imam Abul Hasan (ar-Redha)[1] had said when talking about the Qur'anic verse, "...And who is more erring than he who follows his low desires without any guidance from Allah?"[2]

"It means one, who depends upon his own opinion in the affairs of religion without following an imam of the imams of guidance."[3]

٨ - حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن محمد بن الحسين، عن محمد بن سنان، عن بعض رجاله، عن أبي عبد الله عليه السلام قال:

مَن أشرك مع إمام إمامتُه من عند الله مَن ليست إمامته من الله كان مشركاً.

(8) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad bin al-Husayn from Muhammad bin Sinan from some of his companions that Abu Abdullah as-Sadiq (s) had said:

"He, who joins to an imam, whose imamate is from Allah, another imam, whose imamate is not from Allah, is a polytheist."[4]

٩ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن منصور بن يونس، عن محمد بن مسلم قال: قلت لأبي عبد الله عليه السلام: رجل قال لي: إعرف الآخرَ من الأئمة ولا يضرك ألاّ تعرف الأول، (قال) فقال:

لعنَ الله هذا، فإني أبغضُه ولا أعرفه، وهل عُرف الآخرُ إلاّ بالأول.

---

[1] He is the eighth imam of the Shia.
[2] Qur'an, 28:50.
[3] *Biharul Anwar*, vol.23 p.78.
[4] *Biharul Anwar*, vol.23 p.78.

(9) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Issma'eel from Mansoor bin Younus that Muhammad bin Muslim had said: I said to Abu Abdullah as-Sadiq (s) that someone had said to me: "Know the last one of the imams and it does not harm you if you have not known the first one of them." Imam as-Sadiq (s) said:

"May Allah damn him! I hate him although I do not know him. Has the last one of them been known except by knowing the first one?"[1]

١٠ - حدثنا محمد بن يعقوب قال: حدثنا عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبي وهب، عن محمد بن مصنور قال: سألته - يعني أبا عبد الله عليه السلام - عن قول الله عز وجل ﴿وَإِذَا فَعَلُوا۟ فَـٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾﴾ (قال) فقال:

هل رأيتَ أحداً زعم أنّ الله أمره بالزنا وشربِ الخمر أو شيء من هذه المحارم؟

فقلت: لا. قال:

فما هذه الفاحشةُ التي يدّعون أن الله أمرهم بها؟

قلت: الله أعلم وليه، قال:

فإن هذا في أولياء أئمّة الجور ادّعوا أنّ الله أمرَهم بالائتمام بقومٍ لم يأمرهم الله بالائتمام بهم، فردّ اللهُ ذلك عليهم وأخبر أنهم قد قالوا عليه الكذبَ وسمّى ذلك منهم فاحشة.

(10) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from al-Husayn bin Sa'eed from Abu Wahab that Muhammad bin Mansoor had said: I asked Abu Abdullah as-Sadiq (s) about the saying of Allah, "And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?"[2] and he said:

---

[1] *Biharul Anwar*, vol.23 p.98.
[2] Qur'an, 7:28.

"Have you seen anyone claiming that Allah has ordered him to commit adultery, to drink wine or to do any other sin?"

I said: "No, I have not."

He said: "Then what is this indecency that they claim that Allah has ordered them to do?"

I said: "Allah and His guardian are more aware!"

He said: "This is among the followers of the imams of injustice and oppression. They claim that Allah has ordered them to follow some people, whom Allah has never ordered them to follow. So Allah has denied their saying and has informed them that they have fabricated lies; therefore He has called that as indecency."[1]

١١ - حدثنا محمد بن يعقوب قال: حدثنا عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبي وهب، عن محمد بن منصور قال: سألت عبداً صالحاً سلام الله عليه عن قول الله عزّ وجلّ: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ (قال) فقال: **إنّ القرآن له ظاهرٌ وباطن، فجميعُ ما حرّم الله في القرآن فهو حرام على ظاهره كما هو في الظاهر، والباطن من ذلك أئمّة الجور. وجميع ما أحل الله تعالى في الكتاب فهو حلال وهو الظاهر، والباطن من ذلك أئمة الحق.**

(11) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from al-Husayn bin Sa'eed from Abu Wahab that Muhammad bin Mansoor had said: "I have asked a virtuous slave[2] (of Allah), peace be upon him, about the saying of Allah, "My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed,"[3] and he said:

"The Qur'an has apparent meanings and hidden meanings. All of those that Allah has prohibited in the Qur'an are impermissible as they have been mentioned apparently whereas the hidden thing in that is the imams of injustice and all of those that Allah has

---

[1] *Biharul Anwar*, vol.24 p.189.

[2] He means Imam Musa bin Ja'far al-Kadhim (s).

[3] Qur'an, 7:33.

permitted are permissible as they are apparent whereas the hidden thing among them is the imams of guidance."[1]

١٢ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب عن عمرو بن ثابت، عن جابر قال: سألت أبا جعفر عليه السلام عن قول الله عز وجل ﴿وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ﴾ قال:

هُم والله أولياءُ فلان وفلان؛ اتّخذوهم أئمّة دون الإمامِ الذي جعله الله للناس إماماً، ولذلك قال ﴿وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَـٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَـٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾﴾

ثم قال أبو جعفر عليه السلام:

هُم والله يا جابر أئمّة الظلم وأشياعُهم.

(12) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad bin Eessa from ibn Mahboob from Amr bin Thabit that Jabir had said: I asked Abu Ja'far as-Sadiq (s) about (the meaning of) the Qur'anic verse, "And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah."[2] He said:

By Allah they are the followers of so and so. They have taken them as their imams instead of the imam, whom Allah has determined for people. Therefore Allah has said, "...that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be

[1] *Biharul Anwar*, vol.24 p.189.
[2] Qur'an, 2:165.

intense regret to them, and they shall not come forth from the fire."[1] O Jabir, by Allah it is the imams of injustice and their followers.[2]

١٣ - وبه عن ابن محبوب، عن هشام بن سالم، عن حبيب السجستاني، عن أبي جعفر عليه السلام قال: قال الله عز وجل:

لأعذّبنَّ كلّ رعية في الإسلام دانت بولاية كلّ إمام جائر ليس من الله وإن كانت الرعيةُ في أعمالها برةً تقية، ولأعفُونَّ عن كلّ رعية في الإسلام دانت بولاية كلّ إمام عادل من الله وإن كانت الرعية في أعمالها ظالمةً مسيئة.

(13) Ibn Mahboob narrated from Hisham bin Salim from Habeeb as-Sajistani that Imam Abu Ja'far as-Sadiq (s) had said: Allah the Almighty has said:

I will torture every group of Muslims that has believed in the guardianship of every imam of injustice even those Muslims are pious and God-fearing and I will forgive every group of Muslims that has believed in the guardianship of every just imam, whose imamate has been determined by Allah, even if these Muslims are guilty and sinful."[3]

١٤ - وبه عن ابن محبوب، عن عبد العزيز العبدي، عن عبد الله بن أبي يعفور قال: قلت لأبي عبد الله عليه السلام:

إني أخالطُ الناس فيكثر عجبي من أقوام لا يتولّونكم ويتولّون فلاناً وفلاناً، لهم أمانة وصدق ووفاء، وأقوام يتولّونكم ليس لهم تلك الأمانة ولا الوفاء ولا الصدق؟ قال: فاستوى أبو عبد الله عليه السلام جالساً وأقبل عليَّ كالمغضِب ثم قال:

لا دينَ لمن دان بولاية إمامٍ جائر ليس من الله، ولا عتبَ على مَن دان بولاية إمام عادل من الله.

قلت: لا دين لأولئك، ولا عتب على هؤلاء؟

---

[1] Qur'an, 2:165-167.
[2] *Biharul Anwar*, vol.23 p.359.
[3] *Biharul Anwar*, vol.27 p.193.

قال: نعم لا دين لأولئك، ولا عتب على هؤلاء.

(14) Ibn Mahboob narrated from Abdul Aziz al-Abdi that Abdullah bin Abu Ya'foor had said:

I said to Abu Abdullah as-Sadiq (s): "I mix with people so much. I wonder at some people, who are truthful, trusted and faithful but they do not believe in your guardianship and I wonder at others, who believe in your guardianship but they are neither truthful nor trusted."

He straightened his sitting, looked at me angrily and said: "There is no faith for whoever believes in the guardianship of an unjust imam, who has not been appointed by Allah, and no blame on whoever believes in the guardianship of a just imam, whose imamate has been determined by Allah."

I said: "No faith for those and no blame on these?!"

He said: "Yes, no faith for those and no blame on these.

ثم قال: أما تسمع لقول الله ﷻ ﴿ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾ يعني من ظلمات الذنوب إلى نور التوبة والمغفرة لولايتهم كلّ إمام عادل من الله. ثم قال ﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ﴾ فأيُّ نور يكون للكافر فيخرج منه؟ إنما عنيَ بهذا أنهم كانوا على نور الإسلام، فلمّا تولّوا كل إمام جائر ليس من الله خرجوا بولايتهم إياهم من نور الإسلام إلى ظلمات الكفر، فأوجب الله لهم النارَ مع الكفار، فقال ﴿أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾﴾

Have you not heard the saying of Allah (Allah is the guardian of those who believe. He brings them out of the darkness into the light)?[1] It means that Allah will bring them out of the darkness of sins into the light of repentance and forgiveness because of their submitting to the just imams appointed by Allah. Then Allah has said, "...And (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness."[2] So

[1] Qur'an, 2:257.
[2] Qur'an, 2:257.

which light that the unbeliever will be out of? Certainly it is the light of Islam. When those people follow the unjust imams, they come out of the light of Islam into the darkness of disbelief; therefore Allah has rewarded them with being in Fire with the unbelievers. He said, "They are the inmates of the fire, in it they shall abide[1]"[2]

١٥ - حدثنا محمد بن يعقوب، عن علي بن محمد، عن ابن جمهور، عن أبيه، عن صفوان، عن ابن مسكان، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام أنه قال:

إن الله لا يستحيي أن يعذب أمّة دانت بإمام ليس من الله، وإن كانت في أعمالها برّة تقية، وإن الله يستحيي أن يعذب أمة دانت بإمام من الله، وإن كانت في أعمالها ظالمة مسيئة.

(15) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from ibn Jumhoor from his father from Safwan from ibn Miskan from Abdullah bin Sinan that Abu Abdullah as-Sadiq (s) had said:

"Allah is not ashamed to torture a nation believing in an imam, who is not from Allah, even if it is pious and God-fearing and He is ashamed to torture a nation believing in an imam, who is from Allah, even if it is guilty and sinful."[3]

١٦ - أخبرنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري، قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن عبد الله بن أبي يعفور قال: قلت لأبي عبد الله عليه السلام: رجلٌ يتولاكم ويبرء من عدوكم ويحلّل حلالكم ويحرم حرامكم ويزعم أن الأمرَ فيكم لم يخرج منكم إلى غيركم، إلا أنه يقول: إنهم قد اختلفوا فيما بينهم وهم الأئمة القادة، فإذا اجتمعوا على رجل فقالوا هذا، قلنا هذا. فقال عليه السلام:

إنْ مات على هذا فقد ماتَ ميتة جاهلية.

(16) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob

---

[1] Qur'an, 2:257.

[2] *Biharul Anwar*, vol.23 p.322 , vol.68 p.104.

[3] *Biharul Anwar*, vol.68 p.113.

from Abdul Kareem bin Amr al-Khath'ami that Abdullah bin Abu Ya'foor had said: I said to Abu Abdullah as-Sadiq (s):

"Someone believes in your guardianship, exempts himself from your enemy, permits what you have permitted, refrains from what you have prohibited and thinks that the imamate is still among you and will never go to other than you but he says: They (the infallible imams) have disagreed among themselves while they are the leading imams. If they agree upon a man and say that it is he (the imam), we will say that it is he." Abu Abdullah as-Sadiq (s) said:

If this someone remains with this opinion, he will die as an unbeliever.[1]

١٧ – أخبرنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا أبو جعفر الهمداني، قال: حدثني موسى بن سعدان، عن محمد بن سنان عن عمار بن مروان عن سماعة بن مهران قال: قلت لأبي عبد الله عليه السلام: رجلٌ يتولّى علياً ويتبرأ من عدوه ويقول كل شيء يقول، إلاّ أنه يقول: إنهم قد اختلفوا بينهم وهم الأئمة القادة، فلست أدري أيّهم الإمام، فإذا اجتمعوا على رجل أخذت بقوله، وقد عرفت أن الأمر فيهم. قال:

إنْ مات هذا على ذلك مات ميتة جاهلية. ثم قال: للقرآنِ تأويلٌ يجري كما يجري الليل والنهار وكما تجري الشمس والقمر، فإذا جاء تأويل شيء منه وقع، فمنه ما قد جاء، ومنه ما لم يجيء.

(17) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Abu Ja'far al-Hamadani from Musa bin Sa'dan from Muhammad bin Sinan from Ammar bin Marwan that Suma'a bin Mihran had said: I said to Abu Abdullah as-Sadiq (s):

Someone believes in the guardianship of Ali (s) and exempts himself from Ali's enemy. He believes in everything that Ali (s) has said but he says: They have disagreed among themselves whereas they are the leading imams. I do not know which of

[1] *Biharul Anwar*, vol.23 p.79.

them is the imam. If they agree upon a certain one, I will submit to him. I have believed that the imamate is among them.

Abu Abdullah as-Sadiq (s) said: "If this someone still thinks so, he will die as an unbeliever. The Qur'an has interpretations that occur as the day and the night and they run as the sun and the moon. If an interpretation of something comes, it will occur. Some interpretations have come and some have not come yet."[1]

١٨ - وأخبرنا سلامة بن محمد قال: حدثنا أحمد بن داود، قال: حدثنا علي بن الحسين بن بابويه، قال حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن المفضل بن زائدة، عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام:

من دان الله بغير سماع من عالمٍ صادق ألزمه الله التيهَ إلى العناء، ومَن ادعى سماعاً من غير الباب الذي فتحه الله لخلقه فهو مشرك به، وذلك الباب هو الأمين المأمون على سر الله المكنون.

(18) Salama bin Muhammad narrated from Ahmad bin Dawood from Ali bin al-Husayn bin Babawayh from Sa'd bin Abdullah from Muhammad bin al-Husayn bin Abul Khattab from al-Mufadhdhal bin Za'ida from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (s) had said:

"Whoever worships Allah without learning (the principles of worship) from a truthful jurisprudent, Allah will let him be confused and astray and whoever claims that he has heard from other than the gate (source) that Allah has opened to His people, is considered as a polytheist. That gate is the trusted one, who has been entrusted (by Allah) with the hidden secret of Allah."

The same thing was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Abdul Adheem bin Abdullah al-Hasani from Malik bin Aamir from al-Mufadhdhal bin Za'ida from al-Mufadhdhal bin Umar from Imam as-Sadiq (s).[2]

---

[1] *Biharul Anwar*, vol.23 p.79.

[2] *Awalim al-Uloom*, vol.3 p.401.

١٩ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا يحيى بن زكريا بن شيبان في شعبان سنة ثلاث وسبعين ومائتين قال: حدثنا علي بن سيف بن عميرة، عن أبيه، عن حمران بن أعين أنه قال: وصفت لأبي عبد الله عليه السلام رجلاً يتوالى أمير المؤمنين عليه السلام ويتبرأ من عدوه، ويقول كل شيء يقول، إلا أنه يقول: إنهم اختلفوا فيما بينهم وهم الأئمة القادة، ولست أدري أيّهم الإمام، وإذا اجتمعوا على رجل واحد أخذنا بقوله، وقد عرفت أن الأمر فيهم - رحمهم الله جميعاً -. فقال:

إنْ مات هذا مات ميتة جاهلية.

(19) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Ali bin Sayf bin Omayra from his father that Hamran bin A'yun had said:

I have told Abu Abdullah as-Sadiq (s) about a man, who believes in Amirul Mo'mineen (s) as the guardian, exempts himself from his (Ali's) opponents and believes in all that Amirul Mo'mineen (s) has said but he says: They have disagreed among themselves whereas they are the leading imams and I do not know which of them is the imam. If they have agreed upon one man, we will submit to his orders. I have believed that the imamate is among them. May Allah have mercy upon them all.

Abu Abdullah as-Sadiq (s) said: "He will die as an unbeliever."

The same was narrated by Ali bin Sayf from his brother al-Husayn from Mu'ath bin Muslim from Imam as-Sadiq (s).[1]

Let those of understanding, who believe in the guardianship of the infallible imams of Ahlul Bayt,[2] ponder on the traditions narrated from the Prophet (s), Imam Abu Ja'far al-Baqir (s) and Imam Abu Abdullah as-Sadiq (s) talking about those, who have doubted anyone of the twelve imams or have spent a night without knowing their imam. These traditions have considered such people as unbelievers, hypocrites and polytheists. Let them also ponder on the traditions that have said: "Whoever denies one of the alive imams is as if he has denied the dead ones."

---

[1] *Biharul Anwar*, vol.23 p.80.

[2] Ahlul Bayt: the Prophet's family.

Let men of understanding look well for the one, whom they will follow, without being deceived by fancies and falsehood in order no to deviate from the path of the truth. Let them know well who will be the means between them and their Creator, Who is One and Only, whereas the devils are so many. Allah has said:

شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا

"...The Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them)."[1]

We pray Allah to save us and our brothers in faith from deviating from the truth and guidance and not to let us welter in the abysses of confusion and perishment. We look forward to His mercy; He is merciful to the believers.

[1] Qur'an, 6:112.

Chapter 8

ALLAH DOES NOT LEAVE THE WORLD WITH NO AUTHORITY (HUJJAH)

(1) Some of the famous speech of Imam Ali (s) to Kumayl bin Ziyad an-Nakh'iy:

Kumayl said: "Amirul Mo'mineen (s) held my hand and took me with him towards the graveyard. When we reached the desert (went out of the country), he sighed deeply and said (after a long speech):

ولا تخلو الأرضُ من حجةٍ قائم لله بحجته إما ظاهر معلوم، وإما خائف مغمور، لئلا تبطلَ حجج الله وبيناته.

"The earth does never remain without a Hujjah; either apparent and known or afraid and unknown lest Allah's proofs and signs will be invalid."[1]

Does the statement of Imam Ali (s) "apparent and known" not refer to the known person and the known place and does his statement "afraid and hidden" not refer to the disappearing person and the unknown place?

٢ - وأخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا محمد بن المفضل وسعدان بن إسحاق وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد القطواني قالوا: حدثنا الحسن بن محبوب، عن هشام بن سلام، عن أبي حمزة الثمالي، عن أبي إسحاق السبيعى قال: سمعت من

---

[1] *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.67.

يوثق به من أصحاب أمير المؤمنين عليه السلام يقول: قال أمير المؤمنين عليه السلام في خطبة خطبها بالكوفة طويلة ذكرها:

اللهمّ فلا بدَّ لك من حجج في أرضك حجة بعد حجة على خلقك، يهدونهم إلى دينك، ويعلمونهم علمك لكيلا يتفرقَ أتباع أوليائك، ظاهر غير مطاع، أو مكتتم خائف يترقب، إن غاب عن الناس شخصُهم في حال هدنتهم في دولة الباطل فلن يغيب عنهم مبثوثُ علمهم، وآدابُهم في قلوب المؤمنين مثبتة، وهم بها عاملون، يأنسون بما يستوحش منه المكذبون ويأباه المسرفون بالله. كلام يكال بلا ثمنٍ لو كان مَن يسمعه بعقله فيعرفه ويؤمن به ويتبعه، وينهج نهجه فيفلح به؟ ثم يقول: فمن هذا؟ ولهذا يأرز العلم إذ لم يوجد حملةً يحفظونه ويؤدونه كما يسمعونه من العالم.

(2) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal, Sa'dan bin Iss~haq, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad al-Qatawani all narrated from al-Hasan bin Mahboob from Hisham bin Salim from Abu Hamza ath-Thimali that Abu Iss~haq as-Subay'iy had said: I have heard one of the trusted companions of Imam Ali (s) saying that Imam Ali (s) has said in a long speech he made in Kufa:

"O Allah, it must be that You have authorities on Your earth one after the other over Your people to guide them to Your religion and to teach them Your knowledge lest the followers of Your guardians separate. They (the authorities) are either apparent without being obeyed or afraid, hidden and awaiting. If their persons are absent from people during their truce in the state of untruth, their knowledge will never be absent from them (from people). Their principles are fixed in the hearts of the believers, who act according to these principles. They become pleasant with what the liars become unpleasant and with what those, who are indifferent to the obligations of Allah, deny. Speech that is measured without any price; but is there any one hearing it with his mind, perceiving it, believing in it and following it as an ideal to succeed with it? And who is he? Therefore knowledge is lost because there is no one to bear it, to preserve it and to teach it as it is heard from the ulama."

Then he said after a long speech:

اللهم وإني لأعلم أن العلم لا يأرز كله ولا ينقطع موادّه فإنك لا تُخلي أرضك من حجة على خلقك إما ظاهر يطاع أو خائف مغمور ليس بمطاع لكيلا تبطل حجتك ويضل أولياؤك بعد إذ هديتهم.

"O Allah, I know well that knowledge is not lost totally nor its means disappear because You do not leave the earth without an authority over Your people; either apparent and obeyed or afraid, absent and disobeyed lest Your proofs will be vain and Your faithfuls will go astray after You have guided them."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin Yahya and others from Ahmad bin Muhammad from Ali bin Ibraheem from his father from al-Hasan bin Mahboob from Hisham bin Salim from Abu Hamza ath-Thimali from Abu Iss~haq as-Subay'iy from one of Imam Ali's trusted companions.[1]

٣ - حدثنا محمد بن يعقوب الكليني قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس وسعدان بن مسلم، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: سمعته يقول:

إن الأرض لا تخلو إلاّ وفيها عالِم كيما إن زاد المؤمنون شيئاً ردّهم، وإن نقصوا شيئا أتمّه لهم.

(3) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father from ibn Abu Omayr from Mansoor bin Younus and Sa'dan bin Muslim from Iss~haq bin Ammar that Abu Abdullah as-Sadiq (s) had said:

"The world will not be empty of a jurisprudent (imam). Whenever the believers add something (a heresy) to the religion,

[1] *Biharul Anwar*, vol.23 p.54, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol. 3 p.67.

he prevents them from that and whenever they omit something of it, he completes it for them."[1]

٤ – حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن الربيع بن محمد المسلي، عن عبد الله بن سليمان العامري، عن أبي عبد الله عليه السلام أنه قال:

ما زالتِ الأرض إلاّ ولله فيها حجة يعرف الحلالَ والحرام ويدعو الناسَ إلى سبيل الله.

(4) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Ali bin al-Hakam from ar-Rabee' bin Muhammad bin al-Mussalli from Abdullah bin Sulayman al-Aamiri that Abu Abdullah as-Sadiq (s) had said:

"The world will still have an authority from Allah knowing the permissible and impermissible things and inviting people to the way of Allah."[2]

٥ – حدثنا محمد بن يعقوب، عن بعض رجاله، عن أحمد بن مهران، عن محمد بن علي، عن الحسين بن أبي العلاء، عن أبي عبد الله عليه السلام قال: قلت له: تبقى الأرض بغير إمام؟ قال: لا.

(5) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Mihran from Muhammad bin Ali that al-Husayn bin Abul Ala' had asked Abu Abdullah as-Sadiq (s):

"Is the world left without an imam?"

He replied: "No, it is not."[3]

٦ – حدثنا محمد بن يعقوب، عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال:

إنّ الله لم يدعِ الأرض بغير عالِم، ولولا ذلك لم يُعرف الحقّ من الباطل.

(6) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Muhammad bin Eessa from Younus from ibn Miskan from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Basa'ir ad-Darajat* p.332, *Al-Kafi*, vol.1 p.178, *Kamal ad-Deen* p.221, *Ilal ash-Shara'i'* p.220.

[2] *Al-Mahassin* p.236, *Bassa'ir ad-Darajat* p.484, *Al-Kafi*, vol.1 p.178.

[3] *Bassa'ir ad-Darajat* p.485, *Al-Kafi*, vol.1 p.178, *al-Imama wet-Tabsira* p.27, *Kamal ad-Deen* p.223.

"Allah does not leave the world without a jurisprudent (imam); otherwise the truth is not distinguished from the untruth."[1]

٧ - وعن علي بن إبراهيم، عن محمد بن عيسى، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر الباقر عليه السلام أنه قال:

والله، ما ترك الله أرضَه منذ قبض الله آدمَ إلاّ وفيها إمامٌ يُهتدى به إلى الله، وهو حجته على عباده، ولا تبقى الأرض بغير إمام حجة لله على عباده.

(7) Ali bin Ibraheem narrated from Muhammad bin Eessa from Muhammad bin al-Fudhayl from Abu Hamza ath-Thimali that Abu Ja'far al-Baqir (s) had said:

"By Allah, He has not left the world, since Adam had left to the better world, without an imam guiding people to the way of Allah and being the authority of Allah over His people. The world will never be left without an authority (from Allah) over the people."[2]

٨ - وبه عن أبي حمزة قال: قلت لأبي عبد الله عليه السلام: أتبقى الأرض بغير إمام؟ فقال:

لو بقِيتِ الأرضُ بغير إمام لَساختْ.

(8) The previous series of narrators narrated that Abu Hamza ath-Thimali had said: I asked Abu Abdullah as-Sadiq (s): "Is the world left without an imam?" He said:

"If the world remains without an imam, it will sink."[3]

٩ - وبه عن محمد بن الفضيل، عن الرضا عليه السلام قال:

قلت له: أتبقى الأرض بغير إمام؟

قال: لا.

---

[1] *Al-Kafi*, vol.1 p.178, *Biharul Anwar*, vol.23 p.36.

[2] *Bassa'ir ad-Darajat* p.485, *Al-Kafi*, vol.1 p.178, *al-Imama wet-Tabsira* p.29, *Ilal ash-Sharayi'* p.197, *Mukhtasar Bassa'ir ad-Darajat* p.8, *Biharul Anwar*, vol.23 p.22.

[3] *Bassa'ir ad-Darajat* p.488, *Al-Kafi*, vol.1 p.179, *al-Imama wet-Tabsira* p.30, *Kamal ad-Deen* p.201, *Ilal ash-Sharayi'* p.198.

قلت: فإنا نروي عن أبي عبد الله عليه السلام أنها لا تبقى بغير إمام إلاّ أن يسخط الله على أهل الأرض (أو قال: على العباد).

فقال: **لا تبقى الأرضُ بغير إمام، ولو بقيت إذاً لساخت.**

(9) The previous narrators narrated from Muhammad bin al-Fudhayl that he had said:

I asked Imam ar-Redha (s): "Is the world left without an imam?"

He said: "No, it is not."

I said: "We narrate from Abu Abdullah as-Sadiq (s) that it is not left without an imam except if Allah becomes angry with the people."

He said: "The world is not left without an imam. If it is left without an imam, it will sink."[1]

١٠ - محمد بن يعقوب الكليني، عن علي بن إبراهيم، عن محمد بن عيسى، عن أبي عبد الله المؤمن، عن أبي هراسة، عن أبي جعفر الباقر عليه السلام أنه قال:

لو أنّ الإمامَ رُفع من الأرض ساعةً لساخت بأهلها وماجتْ كما يموج البحرُ بأهله.

(10) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem from Muhammad bin Eessa from Abu Abdullah al-Mo'min from Abu Hurasa that Abu Ja'far al-Baqir (s) had said:

"If the imam is removed from on the earth for an hour, it will sink with its people and will surge like the sea."[2]

١١ - محمد بن يعقوب، عن الحسين بن محمد، عن معلي بن محمد، عن الوشاء قال:

سألت الرضا عليه السلام: هل تبقى الأرض بغير إمام؟

قال: لا.

قلت: إنا نروي أنها لا تبقى إلاّ أن يسخط الله عزّ وجلّ على العباد.

---

[1] *Biharul Anwar*, vol.23 p.33, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol. 4 p.177.

[2] *Bassa'ir ad-Darajat* p.488, *Al-Kafi*, vol.1 p.179, *Kamal ad-Deen* p.203, *Dala'il al-Imama* p.230.

قال: لا تبقى، إذاً لَساختْ.

(11) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla bin Muhammad that al-Washsha' had said:

I asked Imam ar-Redha (s): "Is the world left without an imam?" He said: "No, it is not."

I said: "We narrate traditions saying that it does not remain without an imam except if Allah becomes angry with the people." He said: "It does not remain without an imam, otherwise it sinks."[1]

[1] *Bassa'ir ad-Darajat* p.488, *Biharul Anwar*, vol.23 p.28.

Chapter 9

AL-HUJJAH MUST APPEAR

١ - حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن أبي عمارة حمزة بن الطيار قال: سمعت أبا عبد الله عليه السلام يقول:

لَو لَم يبقَ في الأرض إلاّ اثنانِ لكان الثاني منهما الحجّة.

(1) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Hasan bin Abul-Khattab from Muhammad bin Sinan that Abu Imara Hamza at-Tayyar had heard Abu Abdullah as-Sadiq (s) saying:

"If there are no people on the earth except two men, one of them must be al-Hujjah (Imam al-Mahdi)."[1]

٢ - حدثنا محمد بن يعقوب الكليني، عن عدة من رجاله وأحمد بن إدريس ومحمد بن يحيى جميعاً، عن أحمد بن محمد، عن محمد بن عيسى بن عبيد، عن محمد بن سنان، عن أبي عمارة حمزة بن الطيار، عن أبي عبد الله عليه السلام قال:

لو بقيَ في الأرض اثنان لكان أحدهما الحجّة على صاحبه.

(2) Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from Ahmad bin Idreess and Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Eessa bin Obayd from Muhammad bin Sinan from Abu Imara Hamza bin at-Tayyar that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Al-Kafi*, vol.1 p.180.

"If only two men remain on the earth, one of them will be the Hujjah over the other."

The same was narrated by Muhammad bin Ya'qoob from Muhammad bin al-Hasan from Sahl bin Ziyad from Muhammad bin Eessa.[1]

٣ - وأخبرنا محمد بن يعقوب، عن محمد بن يحيى، عمن ذكره، عن الحسن بن موسى الخشاب، عن جعفر بن محمد، عن كرام قال: قال أبو عبد الله عليه السلام:

لو كان الناسُ رجُلَين لكان أحدهما الإمام.

وقال: إنّ آخرَ من يموت الإمام لئلاّ يحتجّ أحدٌ على الله عزّ وجلّ أنه تركه بغير حجة لله عليه.

(3) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from someone from al-Hasan bin Musa al-Khashshab from Ja'far bin Muhammad from Karram that Abu Abdullah as-Sadiq (s) had said:

"If people are just two men, one of them will be the imam. The last one to die is the imam lest someone protests against Allah that He has left him without an authority from Him."[2]

٤ - محمد بن يعقوب، عن عدة من رجاله، عن أحمد بن محمد بن خالد البرقي، عن علي بن إسماعيل، عن محمد بن سنان، عن حمزة بن الطيار، قال: سمعت أبا عبد الله عليه السلام يقول:

لَو لم يبقَ في الأرض إلا اثنان لكان أحدهما الحجّة (أو الثاني الحجّة).

(4) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad bin Khalid al-Barqi from Ali bin Issma'eel from Muhammad bin Sinan that Hamza bin at-Tayyar had heard Abu Abdullah as-Sadiq (s) saying:

"If there are no people on the earth except two, one of them will be al-Hujjah."[3]

٥ - محمد بن يعقوب، عن أحمد بن محمد، عن محمد بن الحسن، عن النهدي، عن أبيه، عن يونس بن يعقوب، عن أبي عبد الله عليه السلام أنه سمعه يقول:

---

[1] *Al-Kafi*, vol.1 p.179, *Ithbat al-Hudat*, vol.1 p.79, *Biharul Anwar*, vol. 23 p.52.
[2] *Al-Kafi*, vol.1 p.180, *Ilal ash-Sharayi'* p.196, *Biharul Anwar*, vol.23 p.21, vol.53 p.114.
[3] *Al-Kafi*, vol.1 p.180.

لَو لم يكن في الأرض إلاّ اثنان لكان أحدهما الإمام.

(5) Muhammad bin Ya'qoob narrated from Ahmad bin Muhammad from Muhammad bin al-Hasan from an-Nahdi from his father that Younus bin Ya'qoob had heard Abu Abdullah as-Sadiq (s) saying:

"If there are no people on the earth except two, one of them will the imam."[1]

[1] *Al-Kafi*, vol.1 p.180, *Biharul Anwar*, vol.23 p.52.

Chapter 10

DISAPPEARANCE OF THE EXPECTED IMAM

١ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك قال: حدثنا إسحاق بن سنان، قال: حدثنا عبيد بن خارجة، عن علي بن عثمان، عن فرات بن أحنف، عن أبي عبد الله جعفر بن محمد، عن آبائه عليهم السلام، قال:

زاد الفراتُ على عهد أمير المؤمنين عليه السلام فركب هو وابناه الحسن والحسين عليهما السلام فمرّ بثقيف، فقالوا قد جاء عليٌّ يرد الماء. فقال عليّ عليه السلام:

أما والله لأقتلنّ أنا وابناي هذان وليبعثنّ الله رجلاً من ولدي في آخر الزمان يطالب بدمائنا، وليغيّبنّ عنهم، تمييزاً لأهل الضلالة حتّى يقول الجاهل: ما لله في آل محمد من حاجة.

(1) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Iss~haq bin Sinan from Obayd bin Kharija from Ali bin Uthman from Furat bin Ahnaf that Abu Abdullah as-Sadiq (s) had narrated from his fathers:

"Once the Euphrates had overflowed during the age of Imam Ali (s). He, with his sons al-Hasan and al-Husayn, made a travel. On their way, they passed by (the tribe of) Thaqeef, who said: "Ali has come to drive water back!" Imam Ali (s) said:

"By Allah, I and both of my sons will be killed but Allah will send a man from among my descendants at the end of the time revenging our bloods. He will disappear (for a long time) so that

the deviate people are to be tried until the ignorant will say: Allah has nothing to do with Muhammad's progeny."[1]

٢ – أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، قال: حدثنا أبي، عن بعض رجاله، عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام:

خبرٌ تدريه خيرٌ من عشرٍ ترويه. إنّ لكل حقّ حقيقةً، ولكل صواب نوراً.

ثم قال: **إنّا والله لا نعُدّ الرجلَ من شيعتنا فقيهاً حتى يلحن له فيعرف اللحن.** إنّ أمير المؤمنين عليه السلام قال على منبر الكوفة: **إنّ من ورائكم فتناً مظلمةً عمياءَ منكسفة لا ينجو منها إلا النومة.** قيل: يا أمير المؤمنين وما النومة؟ قال: **الذي يعرفُ الناس ولا يعرفونه. واعلموا أنّ الأرض لا تخلو من حجة لله ﷻ ولكن الله سيُعمي خلقَه عنها بظلمهم وجورهم وإسرافهم على أنفسهم. ولو خلَت الأرضُ ساعة واحدة من حجة لله لساخت بأهلها، ولكنّ الحجة يعرف الناس ولا يعرفونه كما كان يوسُف يعرف الناس وهم له منكرون.** ثم تلا ﴿يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٠﴾﴾

(2) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from some of his companions from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (s) had said:

A tradition that you perceive is better that ten that you narrate (without perceiving them). Every truth has a fact and every rightness has a light. By Allah we do not consider a Shiite as a jurisprudent until it is mistaken before him and he notices the mistake. Amirul Mo'mineen (s) has said from upon the minbar of Kufa: "There will be dark, blind and dim seditions awaiting you, from which no one will be saved except the (nooma)."

People asked: "What is the (nooma)?"

He said: "It is one, who knows people but people do not know him."

---

[1] *Ithbat al-Hudat*, vol. 224, *Kamal ad-Deen* p.302-303, *Dala'il al'Imama* p.292, *I'lam al-Wara* p.400, *Biharul Anwar*, vol.51 p.112, 119.

Then he added: "Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience. If the world remains without an authority (from Allah) for an hour, it will sink with its people. The authority knows people but they do not know him. It is like Prophet Joseph (s), who knew people but they denied him. "Alas for (My) servants! There comes not to them a messenger but they mock at him.[1]"[2]

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقدة الكوفي، قال: حدثنا أحمد بن محمد الدينوري، قال: حدثنا علي بن الحسن الكوفي، عن عميرة بنت أوس قالت: حدثني جدي الحصين بن عبد الرحمن، عن أبيه، عن جده عمرو بن سعد، عن أمير المؤمنين علي بن أبي طالب عليه السلام أنه قال يوماً لحذيفة بن اليمان:

يا حذيفة، لا تُحدّث الناس بما لا يعلمون فيطغوا ويكفروا. إنّ من العلم صعباً شديداً محملُه لو حملته الجبال عجزت عن حمله. إنّ علمنا أهل البيت سينكر ويبطل وتقتل رواتُه ويُساء إلى من يتلوه بغياً وحسداً لما فضّل الله به عترةَ الوصي وصيّ النبي صلى الله عليه وآله.

(3) Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin Muhammad ad-Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather al-Hussayn bin Abdurrahman from his father from his grandfather Amr bin Sa'd that Amirul Mo'mineen Ali (s) one day had said to Huthayfa bin al-Yaman:

"O Huthayfa, do not tell people of what they do not know (understand) lest they become unbelievers. Some of knowledge is difficult and unbearable. Mountains will fail to bear it. Our knowledge (principles), we Ahlul Bayt, will be denied and annulled, the narrators will be killed and whoever mentions something of it, will be harmed offensively. All that is because of envy at the progeny of the Prophet's guardian (s).

---

[1] Qur'an, 36:30.

[2] *Biharul Anwar*, vol.51, p.112, *Ithbat al-Hudat*, vol.3 p.532, *Awalim al-Uloom*, vol.3 p.526, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.366.

يا بن اليمان، إن النبي ﷺ تفلَ في فمي وأمرّ يده على صدري وقال: اللهم أعطِ خليفتي ووصيي وقاضي ديني ومنجز وعدي وأمانتي ووليّي وناصري على عدوك وعدوي ومفرّجَ الكرب عن وجهي ما أعطيتَ آدم من العلم، وما أعطيت نوحاً من الحلم وإبراهيم من العترة الطيبة والسماحة، وما أعطيت أيوب من الصبر عند البلاء، وما أعطيت داود من الشدة عند منازلة الأقران، وما أعطيت سليمان من الفهم.

O bin al-Yaman, the Prophet (s) has spit in my mouth, passed his hand over my chest and prayed Allah to me by saying: "O Allah, give my caliph, my guardian, the payer of my debts, the executor of my promises and deposits, my assistant and supporter against Your enemy and my enemy and the reliever of my distresses the knowledge that You have given to Adam, the discernment that You have given to Noah, the magnanimity and good offspring that You have given to Abraham, the patience before calamities that You have given to Ayyoob (Job), the strength that You have given to David when confronting heroes and the understanding that You have given to Solomon.

اللّهم لا تُخف عن عليّ شيئاً من الدنيا حتى تجعلها كلّها بين عينيه مثل المائدة الصغيرة بين يديه. اللهم أعطه جلادة موسى، واجعل في نسله شبيهَ عيسى. اللّهم إنك خليفتي عليه وعلى عترته وذرّيته الطيبة المطهّرة التي أذهبتَ عنها الرجس والنجس وصرفتَ عنها ملامسة الشياطين. اللّهم إن بغَت قريش عليه وقدّمت غيرَه عليه فاجعله بمنْزلة هارون من موسى إذ غاب عنه موسى.

O Allah, do not hide any thing of this life from Ali until You make it (life) as a small table before him. O Allah, give him the endurance of Moses and make in his progeny a like of Jesus. O Allah, I pray You to be the trustee after me for him and his pure progeny, whom You have kept uncleanness away from and whom You have turned the influence of the Satan away from. O Allah, if Quraysh extorts his right and prefers others to him, then make him as was Aaron to Moses when Moses left him alone."

ثم قال لي: يا عليُّ، كم في ولدك من ولد فاضل يُقتل والناس قيام ينظرون لا يغيّرون! فقُبّحت أمّة ترى أولاد نبيها يُقتلون ظلماً وهم لا يغيرون. إن القاتل والآمر والشاهد الذي لا يغير كلهم في الإثم واللّعان سواء مشتركون.

Then he said to me: "O Ali, many great men of your descendants will be killed before the eyes of people whereas the people will not try to do anything!! Fie on a nation looking at the progeny of its prophet being killed unjustly without trying to change anything. The one, who has ordered of killing, the killer and the one, who sees the killing without trying to change the situation all participate in committing the sin and all are the same in being damned.

يا ابن اليمان، إن قريشاً لا تنشرح صدورُها ولا ترضى قلوبها ولا تجري ألسنتُها ببيعة عليّ وموالاته إلاّ على الكُره والعمى والصغار. يا ابن اليمان، ستبايع قريشٌ علياً ثم تنكث عليه وتحاربه وتناضله وترميه بالعظائم، وبعد عليّ يلي الحسن وسينكث عليه، ثم يلي الحسينُ فتقتله أمّةُ جده، فلُعنت أمة تقتل ابنَ بنت نبيّها ولا تعز من أمة، ولعن القائد لها والمرتب لفاسقها، فوالذي نفسُ عليّ بيده لا تزال هذه الأمةُ بعد قتل الحسين ابني في ضلال وظلم وعسف وجور واختلافٍ في الدين وتغيير وتبديل لما أنزل الله في كتابه وإظهار البدع وإبطال السنن واختلال وقياسٍ مشتبهات وتركِ محكمات حتى تنسلخ من الإسلام و تدخل في العمى والتلدد والتكسع.

O ibn al-Yaman, people of Quraysh will not be pleasant nor will their hearts be contented nor will their tongues be able to pay homage to Ali except unwillingly and lowly. O ibn al-Yaman, Quraysh will pay homage to Ali and then will break the homage, will fight him and will fabricate great lies against him. Then after Ali al-Hasan comes and the same will be done to him then comes al-Husayn, who will be killed by the nation of his grandfather. Damned is a nation that kills the son of its prophet's daughter, damned is the leader and damned is the planner of its offenders. By Him, in Whose hand the soul of Ali is, this umma, after killing my son al-Husayn, will remain in deviation, darkness, tyranny, oppression, disagreement on the religion, changing what Allah has revealed in His Book, spreading heresies, annulling the

Sunna, disorder, personal analogies and leaving the clear laws of Allah until this umma becomes detached from Islam and immerses in confusion and loitering.

مالك يا بني أمية! لا هُديت يا بني أمية! ومالك يا بني العباس! لك الأتعاس، فما في بني أميّة إلا ظالم، ولا في بني العباس إلا معتدٍ متمرّد على الله بالمعاصي، قتّال لولدي، هتّاك لستري وحُرمتي، فلا تزال هذه الأمة جبارين يتكالبون على حرام الدنيا منغمسين في بحار الهلكات وفي أودية الدماء، حتى إذا غاب المتغيّب من ولدي عن عيون الناس وماج الناس بفقده أو بقتله أو بموته، أطلعت الفتنة ونزلت البلية والتحمت العصبيةُ وغلا الناس في دينهم وأجمعوا على أن الحجّة ذاهبة والإمامة باطلة.

O Umayyads! May you be not guided! O Abbasids! May calamities afflict you! Everyone among the Umayyads is unjust and everyone among the Abbasids is offensive, sinful and mutinous against Allah. They will kill my descendants and trespass my honor. The people of this umma will remain arrogants rushing madly upon the impermissible pleasures of this life and immersing in seas of destruction and in valleys of bloods until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people and the people become so confused whether he is lost, killed or is dead. Then sedition will come upon, calamities befall, party spirit appears, people exaggerate in their religion and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled.

ويحج حجيج الناس في تلك السنة من شيعة عليّ ونواصبه للتحسس والتجسس عن خلف الخلف، فلا يرى له أثر ولا يعرف له خبر ولا خلف، فعند ذلك سبّت شيعة عليٍّ، سبّها أعداؤها وظهرت عليها الأشرار والفساق باحتجاجها حتى إذا بقيت الأمّة حيارى وتدلّهت وأكثرت في قولها إن الحجة هالكة والإمامة باطلة، فوربِّ عليّ إن حجتها عليها قائمةٌ ماشيةٌ في طرقها داخلة في دورها وقصورها جوالةٌ في شرق هذه الارض وغربها، تسمع الكلام وتسلّم على الجماعة، ترى ولا ترى إلى الوقت والوعد ونداء المنادي من السماء ألا ذلك يوم فيه سرور ولدُ عليّ وشيعته.

In that year the pilgrims, whether the followers or the enemies of Ali, will go to hajj just to spy on the existence of the guardian (al-Hujjah) and to seek any information about him but with no use nor will any news be known about him. There will be no guardian and then the Shia of Ali will be abused by their enemies and will be overcome by the evil and bad people with their protest until the umma becomes so confused and begins to say that al-Hujjah has perished and the imamate has been annulled. By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting groups of people and seeing without being seen until the promised time and determined appointment come and then comes the call from the heaven: This is the day that brings forth joy to the descendants of Ali and to the Shia of Ali."[1]

This tradition has many evidences confirming the beliefs of the Shia. This saying of Imam Ali (s): "...until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people" is a sufficient evidence that confirms the disappearance of the last imam and confirms the thought of those, who acknowledge this disappearance and believe in the disappeared imam.

Then Imam Ali (s) says: "...and the people become so confused whether he is lost, killed or is dead... and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled." Does this not comply with the opinion of most of the people now, who think that the belief of the Shia concerning the disappearance is unreal and nonsense?

Then he says: "In that year the pilgrims will go to hajj just to spy on..." and they really have done so but without any use.

And he says: "...and then the Shia of Ali will be abused by their enemies and will be overcome by the evil and bad people with their protest". He means that they protest against the Shia by saying: Where is your imam? Can you show him to us? They abuse the Shia by ascribing

---

[1] *Biharul Anwar*, vol.28 p.70, *Awalim al-Uloom*, vol.3 p.304, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.73.

contradiction, weakness and ignorance to them for they say that their imam is existent but cannot be seen. The saying of Imam Ali (s) confirms the truthfulness of the Shia and describes their opponents of being ignorant and opponents to the truth. He swears by his god when saying: "By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting groups of people and seeing without being seen". Does this not refute any doubt about the subject? Does it not confirm the matter and confirm the previous tradition saying: "Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience"? Then he gives an example by mentioning Prophet Joseph (s). Imam al-Mahdi (s) is existent in substance and person but at his time he sees and he is not seen until-as Amirul Mo'mineen (s) says: "the promised time and determined appointment" when the call comes from the heaven: "This is the day that brings forth joy to the descendants of Ali and to the Shia of Ali."

٤ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن محمد الدينوري، قال: حدثنا علي بن الحسن الكوفي قال: حدثتنا عميرة بنت أوس، قالت: حدثني جدي الحصين بن عبد الرحمن، عن عبد الله بن ضمرة، عن كعب الأحبار أنه قال:

إذا كان يوم القيامة حُشر الخلق على أربعة أصناف: صنف ركبان، وصنف على أقدامهم يمشون، وصنف مكبّون، وصنف على وجوههم صمّ بكم عمي فهم لا يعقلون ولا يُكلمون ولا يؤذن لهم فيعتذرون، أولئك الذين تلفح وجوههم النار وهم فيها كالحون.

(4) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Muhammad ad-Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather al-Hussayn bin Abdurrahman from Abdullah bin Dhamra that Ka'bul Ahbar had said:

"On the Day of Resurrection the human beings will be resurrected in four categories; riders, walking people, groveling people and deaf, dumb and blind people, who do not understand, are not spoken to and not permitted to apologize. These are whom (the fire shall scorch their faces, and they therein shall be in severe affliction)."

فقيل له: يا كعب، مَن هؤلاء الذين يحشرون على وجوههم وهذه الحال حالهم؟

فقال كعب: أولئك كانوا على الضلال والارتداد والنكث، فبئس ما قدمت لهم أنفسهم إذا لقوا الله بحرب خليفتهم ووصيّ نبيهم وعالمهم وسيدهم وفاضلهم وحامل اللواء وولي الحوض والمرتجى والرجا دون هذا العالم. وهو العلَم الذي لا يجهل والمحجة التي مَن زال عنها عطب وفي النار هوى، ذاك عليٌّ وربِّ كعب، أعلمُهم علماً وأقدمهم سلماً وأوفرهم حلماً. عجب كعبٌ ممّن قدم على عليٍّ غيره.

It was said to him: "O Ka'b, who are these people, whose condition will be so?"

He said: "It is those, who have kept on deviation, apostasy and breaking the homage. Evil is that which their souls have sent before for them when they will meet Allah with the sin of fighting the caliph and the guardian of their prophet, their most aware jurisprudent, their most virtuous master, the bearer of the banner, the guard of the pond, the hope and the hoped one out of all this world, the knowledge that is never ignored, the straight path, from which whoever deviates will perish and fall in Fire. It is Ali, by the god of Ka'b, who is the most aware of them, the senior in peace (Islam) and the most discerned of all of them. I wonder at those, who prefer others to Ali.

ومن نسلِ عليٍّ القائمُ المهدي الذي يبدل الأرض غير الأرض، وبه يحتجّ عيسى بن مريم عليه السلام على نصارى الروم والصين، إن القائم المهدي من نسل عليّ أشبه الناس بعيسى بن مريم خلقاً وخلقاً وسمتاً وهيبة، يعطيه الله جلّ وعزّ ما أعطى الأنبياء ويزيده ويفضله. إنّ القائم من ولد علي عليه السلام له غيبةٌ كغيبة يوسف، ورجعة كرجعة عيسى بن مريم، ثم يظهر بعد غيبته مع طلوع النجم الأحمر وخراب الزوراء، وهي الريّ، وخسف المزورة وهي بغداد، وخروج السفياني، وحرب ولد العباس مع فتيان أرمينية وآذربيجان، تلك حرب يقتل فيها ألوف وألوف، كل يقبض على سيف محلّى، تخفق عليه رايات سود، تلك حرب يشوبها الموت الأحمر والطاعون الأغبر.

From among the descendants of Ali is al-Qa'im al-Mahdi, who will change the world into another one and by whom Jesus Christ

(s) will argue against the Christians of Rome and China. Al-Qa'im al-Mahdi is the most similar one to Jesus Christ (s) in form, character, nobility and dignity. Allah will give him all what He has given to the prophets and more than that and He will prefer him to the all. Al-Qa'im, the descendant of Ali (s), will disappear like the disappearance of Prophet Joseph (s) and will reappear like the reappearance of Jesus the son of Mary (s). He will reappear, after his disappearance, with the appearance of the red star, the destruction of az-Zawra' (ar-Riy),[1] the sinking of al-Muzawarra (Baghdad), the rising of as-Sufyani,[2] the war of the progeny of al-Abbas[3] against the people of Armenia and Azerbaijan, in which thousands and thousands will be killed. Each one of the warriors will seize on an adorned sword, over which black banners will flutter. It will be a war full of red death and terrible plague."[4]

٥ – وبه عن الحصين بن عبد الرحمن، عن أبيه عن جده عمرو بن سعد قال: قال أمير المؤمنين عليه السلام:

لا تقوم القيامةُ حتى تفقأ عين الدنيا وتظهر الحمرةُ في السماء، وتلك دموعُ حملة العرش على أهل الأرض حتى يظهر فيهم عصابة لا خَلاق لهم يدّعون لولدي وهم برآء من ولدي، تلك عصابة رديئة لا خلاق لهم، على الأشرار مسلطة، وللجبابرة مفتنة، وللملوك مبيرة، تظهر في سواد الكوفة، يقدمهم رجل أسود اللون والقلب، رثّ الدين، لا خلاق له مهجن زنيم عتل، تداولته أيدي العواهر من الأمهات من شرّ نسل لا سقاها الله المطر، في سنة إظهار غيبة المتغيّب من ولدي صاحب الراية الحمراء والعلَم الأخضر.

---

[1] In Persia.

[2] (From Sham-Syria).

[3] Al-Abbas was the Prophet's uncle. His progeny ruled in Baghdad.

[4] *Biharul Anwar*, vol.52 p.225, *Ithbat al-Hudat*, vol.3 p.532, *Muntakhab al-Athar* p.300.

The verifier: Perhaps this is the only tradition saying that Imam al-Mahdi is like Jesus Christ (s) in his form whereas the traditions narrated by the Sunni and the Shia say that he looks like his grandfather Muhammad (s).

(5) The previous series of narrators narrated from al-Hussayn bin Abdurrahman from his father from his grandfather Amr bin Sa'd that Amirul Mo'mineen (s) had said:

"The Day of Resurrection will not come until the eye of the world is gouged out and redness appears in the sky, and this redness is the tears of the bearers of the Throne weeping for the people of the earth, and until a bad gang appears propagandizing for my progeny whereas in fact they are free from my progeny. It is a gang with no morals, prevailing over the evils, deceiving the tyrants and destroying the kings (rulers). It is a gang that appears in Kufa headed by a black-faced and black-hearted man, who is weak in faith, with no morals, hybrid, mean and rude. He is circulated among prostitute mothers from the worst progenies. May Allah have no a bit of mercy upon them. They will appear in the same year, in which my disappearing son with the red banner and the green flag will reappear.

أيّ يوم للمخيّبين بين الأنبار وهيت، ذلك يوم فيه صيلم الأكراد والشراة وخراب دار الفراعنة ومسكن الجبابرة، ومأوى الولاة الظلمة، وأم البلاد وأخت العاد، تلك وربّ عليّ، يا عمرو بن سعد، بغدادُ، ألا لعنة الله على العصاة من بني أمية وبني العباس الخونة الذين يقتلون الطيّبين من ولدي ولا يراقبون فيهم ذمتي ولا يخافون الله فيما يفعلونه بحرمتي. إن لبني العباس يوماً كيوم الطموح ولهم فيه صرخة كصرخة الحُبلى. الويل لشيعة ولد العباس من الحرب التي سنح بين نهاوند والدينور، تلك حرب صعاليك شيعة عليّ يقدمهم رجل من همدان اسمه على اسم النبي ﷺ.

What a terrible day for the deviants between Anbar and Heet[1] it will be! A day, on which a great misfortune will occur to the Kurds and the (Kharijites), on which there will be the destruction of the house (city) of the Pharaohs (tyrants), the abode of the arrogants, the shelter of the unjust rulers, the mother of calamities and the sister of shame! O Amr bin Sa'd, by the god of Ali, it is Baghdad! May Allah damn the mutineers of the Umayyads and the Abbasids; the traitors, who will kill my

[1] Anbar and Heet are two cities in Iraq.

virtuous descendants, who will never regard my sanctity when killing them and who will not fear Allah when doing anything to my progeny. Woe unto the followers of the Abbasids from a war that will break out between Nahawand and ad-Daynour. It will be the war of the paupers of Ali's Shia headed by a man from Hamadan,[1] whose name will be like the name of the Prophet (s)."[2]

منعوت موصوف باعتدال الخلق وحسن الخُلق ونضارة اللون، له في صوته ضجاج وفي أشفاره وطف وفي عنقه سطع، أفرق الشعر مفلّج الثنايا، على فرسه كبدر تمام إذا تجلّى عند الظلام، يسير بعصابة خير عصابة آوت وتقربت ودانت لله بدين تلك الأبطال من العرب الذين يلحقون حرب الكريهة، والدبَرة يومئذ على الاعداء، إنّ للعدو يوم ذاك الصليم والاستئصال.

٦ - أخبرنا سلامة بن محمد قال: حدثنا علي بن داود، قال: حدثنا أحمد بن الحسن، عن عمران بن الحجاج، عن عبد الرحمن بن أبي نجران، عن محمد بن أبي عمير، عن محمد بن إسحاق، عن أسيد بن ثعلبة، عن أم هانئ، قالت: قلت لأبي جعفر محمد بن علي الباقر عليهما السلام: ما معنى قول الله عز وجل ﴿فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝﴾ فقال:

يا أمّ هانئ، إمامٌ يخنس نفسه حتى ينقطع عن الناس علمه سنة ستين ومائتين ثم يبدو كالشهاب الواقد في الليلة الظلماء، فإنْ أدركتِ ذلك الزمان قرّت عينك.

(6) Salama bin Muhammad narrated from Ali bin Dawood from Ahmad bin al-Hasan from Imran bin al-Hajjaj from Abdurrahman bin Abu Najran from Muhammad bin Abu Omayr from Muhammad bin Iss~haq from Ossayd bin Tha'laba that Umm Hani' had asked Abu Ja'far Muhammad bin Ali al-Baqir (s): "What is the meaning of the Qur'anic verse, "But nay! I swear by the stars that recede?"[3] He said:

"O Umm Hani', it is an imam receding until his news will be ignored by people in the year two hundred and sixty and then immediately he will appear like a burning meteor in a dark night.

---

[1] Nahawand, ad-Daynour and Hamadan are cities in Persia.
[2] *Biharul Anwar*, vol.52 p.226.
[3] Qur'an, 81:15.

If you remain alive until that time, then your eyes will be delighted!"

The same was narrated by Muhammad bin Ya'qoob from Ali bin Muhammad from Ja'far bin Muhammad from Musa bin Ja'far al-Baghdadi from Wahab bin Shathan from al-Hasan bin Abur-Rabee' al-Hamadani from Muhammad bin Iss~haq from Ossayd bin Tha'laba from Umm Hani'.[1]

٧ – محمد بن يعقوب، عن عدة من رجاله، عن سعد بن عبد الله، عن أحمد بن الحسن، عن عمر بن يزيد، عن الحسن بن أبي الربيع الهمداني، قال: حدثنا محمد ابن إسحاق، عن أسيد بن ثعلبة، عن أم هانئ قالت: لقيت أبا جعفر محمد بن علي الباقر عليه السلام فسألته عن هذه الآية ﴿فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝١٥ ٱلۡجَوَارِ ٱلۡكُنَّسِ ۝١٦﴾ فقال:

الخُنّس إمامٌ يخنس نفسه في زمانه عند انقطاعٍ من علمه عند الناس سنة ستين ومائتين، ثم يبدو كالشهاب الواقد في ظلمه الليل، فإذا أدركتِ ذلك قرّت عينُك.

(7) Muhammad bin Ya'qoob narrated from some of his companions from Sa'd bin Abdullah from Ahmad bin al-Hasan from Umar bin Yazeed from al-Hasan bin Abur-Rabee' al-Hamadani from Muhammad bin Iss~haq from Ossayd bin Tha'laba that Umm Hani' had said: Once I met Abu Ja'far bin Muhammad al-Baqir (s) and asked him about (the meaning of) these verses, "But nay! I swear by the stars that recede, that run their course (and) hide themselves."[2] He said:

"(The stars) that recede is an imam receding until his news is ignored by people in the year two hundred and sixty then he appears like a burning meteor in the darkness of night. If you live till that time, then your eyes will be delighted!"[3]

٨ – محمد بن همام قال: حدثنا أحمد بن مابنداذ قال: حدثنا محمد بن مالك، قال: حدثنا محمد بن سنان، عن الكاهلي عن أبي عبد الله عليه السلام أنه قال:

---

[1] *Biharul Anwar*, vol.51 p.137, *Tafseer al-Burhan*, vol.4 p.433, *al-Mahajja feema nazala fil Hujjah* p.244-245, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.480.

[2] Qur'an, 81:15-16.

[3] *Al-Kafi*, vol.1 p.341, *al-Hidaya al-Kubra* p.88, *Kamal ad-Deen* p.2 p.324, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.480.

تواصَلوا وتبارّوا وتراحموا، فوالذي فلق الحبّة وبرأ النسَمة ليأتينّ عليكم وقتٌ لا يجد أحدُكم لديناره ودرهمِه موضعاً.

فقلت: وأنى يكون ذلك؟

فقال: **عند فقدِكم إمامَكم، فلا تزالون كذلك حتى يطلع عليكم كما تطلع الشمس آيسُ ما تكونون، فإيّاكم والشك والإرتياب، وانفوا عن أنفسكم الشكوكَ وقد حذرتُكم فاحذروا، أسأل الله توفيقَكم وإرشادكم.**

(8) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Muhammad bin Malik from Muhammad bin Sinan from al-Kahili that Abu Abdullah as-Sadiq (s) had said:

"O people, interconnect and be pious and kind to each other! By Him, Who has split the seed and created man, that a time will come to you that none of you will find a place for his dinar and dirham."[1]

Al-Kahili asked him: "And when will that be?"

He said: "When you miss your imam and you remain so for a time until he appears to you like the sun while you are so desperate. Beware to doubt and suspect. Drive doubts away from yourselves. I have warned you, so be careful! I pray Allah to guide you and to make you succeed."[2]

٩ – أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري، عن أحمد بن علي الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن محمد بن عصام، قال: حدثني المفضل بن عمر قال:

كنت عند أبي عبد الله عليه السلام في مجلسه ومعي غيري، فقال لنا: **إياكم والتنويه.**

---

[1] He means that no one will find a place to spend his money when al-Qa'im (s) will appear because people will not be in need of anything by the mercy of Allah and the virtue of His guardian

[2] *Iqd ad-Durar* p.171, *Ithbat al-Hudat*, vol. 3 p.533, *Biharul Anwar*, vol.51 p.146, *Bisharatul Islam* p.147, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.58.

وكنت أراه يريد غيري، فقال لي: **يا أبا عبد الله، إياكم والتنويه، والله ليغيبنّ سبتاً من الدهر، وليخملنّ حتى يقال: مات أو هلك؟ بأيّ واد سلك؟ ولتفيضنّ عليه أعينُ المؤمنين وليكفأن كتكفّئ السفينة في أمواج البحر حتى لا ينجو إلاّ مَن أخذ الله ميثاقه وكتب الإيمان في قلبه وأيّده بروح منه. ولترفعنّ اثنتا عشرة راية مشتبهة لا يعرف أيّ من أيّ.**

قال المفضل: فبكيت، فقال لي: ما يبكيك؟

قلت: جعلت فداك، كيف لا أبكي وأنت تقول: ترفع اثنتا عشرة راية مشتبهة لا يعرف أيّ من أيّ؟

(قال) فنظرَ إلى كوّة في البيت التي تطلع فيها الشمس في مجلسه فقال: أهذه الشمس مضيئة؟

قلت: نعم؟

فقال: **والله لأمرُنا أضوء منها.**

(9) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul-Kareem bin Amr al-Khath'ami from Muhammad bin Issam that al-Mufadhdhal bin Umar had said: Once I was with Abu Abdullah as-Sadiq (s) in his meeting and there were others. He said to us:

"Beware of allusion!" He meant with the name of al-Qa'im.

I noticed that he had intended other than me. He said to me:

"O Abu Abdullah, beware of allusion! By Allah, he (al-Qa'im) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died or perished or (it is unknown that) which valley he has followed. The believers will weep bitterly for him. There will be turning-over as a ship among the waves of the sea until no one will be saved except those, who has promised Allah sincerely, whom Allah has assisted with a mercy of Him and in whose hearts Allah has fixed faith. Twelve suspicious banners will be raised, none of which will be distinguished from the other."

(Al-Mufadhdhal said) I began to cry. He said to me: "What for are you crying?"

I said: "May I die for you! How do I not cry whereas you say that twelve suspicious banners will be raised that none of them will be distinguished from the other?"

He looked at an aperture in the house, from which the sun shined into the place of his meeting, and said: "Is this the sun that is shining?"

I said: "Yes, it is."

He said: "By Allah, our matter (the imamate of al-Mahdi) is brighter than the sun."[1]

١٠ - محمد بن همام قال: حدثنا جعفر بن محمد بن مالك وعبد الله بن جعفر الحميري جميعاً قالا: حدثنا محمد بن الحسين بن أبي الخطاب ومحمد بن عيسى وعبد الله بن عامر القصباني جميعاً، عن عبد الرحمن بن أبي نجران، عن محمد بن مساور، عن المفضل بن عمر الجعفي قال: سمعت الشيخ - يعني أبا عبد الله عليه السلام - يقول:

إيّاكم والتنويه، أما والله ليغيبنّ سبتاً من دهركم، وليخملنّ حتى يقال: مات، هلك، بأيّ واد سلك؟ ولتدمعنّ عليه عيون المؤمنين وليكفأن تكفّأ السفينة في أمواج البحر فلا ينجو إلاّ مَن أخذ الله ميثاقه وكتب في قلبه الإيمان وأيّده بروح منه، ولترفعنّ اثنتا عشرة رايةً مشتبهة لا يدرى أيّ من أيّ.

(قال) فبكيت ثم قلت له: كيف نصنع؟

فقال: يا أبا عبد الله، - ثم نظر إلى شمس داخلة في الصفّة - أترى هذه الشمس؟

فقلت: نعم.

فقال: **لأمرُنا أبيَنُ من هذه الشمس.**

(10) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and Abdullah bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin Aamir al-Qasabani from Abdurrahman bin Abu Najran from

[1] *Biharul Anwar*, vol.51 p.147, *Bisharatul Islam* p.148, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.429.

Muhammad bin Musawir that al-Mufadhdhal bin Umar al-Ju'fi had said: I heard the sheikh-he meant Abu Abdullah as-Sadiq (s) - saying:

"Beware of allusion! By Allah he (Imam al-Mahdi) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died, perished or be lost in an unknown valley. The eyes of the believers will shed a lot of tears for him. Turning over will occur as a ship in a rough sea. No one will be saved except those, whom Allah has promised, fixed faith in their hearts and assisted with His mercy. Twelve suspicious banners will be raised, none of which will be distinguished from each other."

I began to cry and then I asked him: "What will we do then?"

He looked at a ray of the sun shining into the shed and said to me: "O Abu Abdullah (al-Mufadhdhal), do you see this sun?"

I said: "Yes, I do."

He said: "By Allah, our matter is clearer than this sun."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from Abdul-Kareem from Abdurrahman bin Abu Najran from Muhammad bin al-Musawir from al-Mufadhdhal bin Umar.[1]

Imam Abu Abdullah as-Sadiq (s) intended by his saying to refer to the serious troubles that the Shia would face such as the terrible deviating seditions, the invalid and confused doctrines, the suspicious banners pretending to have inherited the imamate from the progeny of Ali bin Abu Talib (s) and the many mutinous people, who looked forward to the rule and leadership in every age.

Whoever tries to deprive Ahlul Bayt of their rights-and how many they are-will perish no doubt and just a few, who have believed in the infallible imams and whom Allah has fixed faith in their hearts and assisted with His mercy, will be saved from that rough sea of seditions.

Definitely Allah will fix the true believers on the straight path of His guardians in spite of the seditions, the different doctrines, the

---

[1] *Biharul Anwar*, vol.52 p.281, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.429.

contradicted opinions and the betraying of the apostates, who have deviated from the right path of the divine imamate and will reward them with the best of His favors by joining them to His honored guardians.

١١ - حدثنا محمد بن يعقوب الكليني - رحمه الله - عن علي بن محمد، عن الحسن بن عيسى بن محمد بن علي بن جعفر، عن أبيه، عن جده، عن علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام أنه قال:

إذا فُقد الخامسُ من ولد السابع فالله الله في أديانكم؛ لا يُزيلنّكم عنها، فإنه لا بُدّ لصاحب هذا الأمر من غيبةٍ حتى يرجع عن هذا الأمر مَن كان يقول به، إنما هي محنة من الله يمتحن الله بها خلقَه، ولو علم آباؤكم وأجدادكم ديناً أصحّ من هذا الدين لاتّبعوه.

(قال) قلت: يا سيدي، مَن الخامس من ولد السابع؟

فقال: **يا بنيّ، عقولُكم تصغر عن هذا وأحلامُكم تضيق عن حمله، ولكن إنْ تعيشوا فسوف تدركونه.**

(11) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad from al-Hasan bin Eessa bin Muhammad bin Ali bin Ja'far from his father from his grandfather from Ali bin Ja'far that his brother Imam Musa bin Ja'far (al-Kadhim) (s) had said:

"If the fifth one of the descendants of the seventh[1] one is missed then you are to keep fast to your religion and let nothing turn you aside from it because the executor (al-Qa'im) of this task (reviving the religion) must disappear until many of those, who have believed in him, will apostate. It will be a test, by which Allah will try His people. If your fathers and grandfathers had found a religion better than this, they would have followed it."

I said: "O my master, who is the fifth of the seventh's descendants?"

[1] He means the twelfth imam (al-Mahdi).

He said: "O my son, your minds are smaller than to perceive this matter and your patience is weaker than to bear it. If you live until then, you will know who he is."[1]

١٢ – أخبرنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، عن أبي الجارود، عن أبي جعفر عليه السلام قال: قال لي:

يا أبا الجارود، إذا دار الفلك وقالوا: مات أو هلك، وبأيّ واد سلك، وقال الطالب له: إنّى يكون ذلك وقد بُليت عظامه فعند ذلك فارتَجوه، وإذا سمِعتم به فأتوه ولو حَبواً على الثلج.

(12) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul-Jarood that Abu Ja'far al-Baqir (s) had said to him:

"O Abul-Jarood, if the orbit turns and people say that he (al-Mahdi) has died, perished or followed an unknown valley and the opponents say that how he will be back whereas his bones have been perished, then you are to expect him and if you hear of his appearance, you are to join him even if crawling on the ice."[2]

١٣ – أخبرنا محمد بن همام – رحمه الله – قال: حدثنا حميد بن زياد، عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن زائدة بن قدامة، عن بعض رجاله عن أبي عبد الله عليه السلام قال:

إنّ القائم إذا قام يقول الناس: أنّى ذلك وقد بُليت عظامه؟

(13) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Za'ida bin Qudama from some of his companions that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Al-Kafi*, vol.1 p.336, al-Hidaya la-Kubra p.361, *Ithbat al-Wassiyya* p.224, 229, *Kamal ad-Deen* p.359, *Ilal ash-Sharayi'* p.244, *Kifayatul Athar* p.264, *Dala'il al-Imama* p.292, *I'lam al-Wara* p.406, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.138.

[2] *Kamal ad-Deen* p.326, *I'lam al-Wara* p.402, *Ithbat al-Hudat*, vol.3 p.468, *Biharul Anwar*, vol.51 p.136, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.232.

"When al-Qa'im reappears, people will say: How can that be whereas his bones have been perished?"[1]

١٤ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري، عن أحمد بن علي الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو، عن محمد بن الفضيل عن حماد بن عبد الكريم الجلاب قال: ذكر القائم عند أبي عبد الله عليه السلام فقال:

أما إنّه لو قد قام لقالَ الناس: أنّى يكون هذا وقد بُليت عظامه مُذ كذا وكذا؟

(14) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Muhammad bin al-Fudhayl that Hammad bin Abdul Kareem al-Jallab had said: Once al-Qa'im (s) was mentioned before Abu Abdullah as-Sadiq (s). He said:

"If he appears people will say: How can that be whereas his bones have been perished since so and so?"[2]

١٥ - حدثنا علي بن أحمد البندنيجي قال: حدثنا عبيد الله بن موسى العلوي العباسي، عن موسى بن سلام، عن أحمد بن محمد بن أبي نصر، عن عبد الرحمن، عن الخشاب، عن أبي عبد الله عليه السلام عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله:

مَثَلُ أهل بيتي مثل نجوم السماء؛ كلما غاب نجمٌ طلع نجم حتى إذا نجم منها طلع فرمقتُموه بالأعين وأشرتُم إليه بالأصابع أتاه ملَك الموت فذهب به، ثم لبثتم في ذلك سبتاً من دهركم واستوت بنو عبد المطلب ولم يُدرَ أيّ من أيّ، فعند ذلك يبدو نجمُكم فاحمدوا الله واقبلوه.

(15) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Musa bin Sallam from Ahmad bin Muhammad

---

[1] *Al-Ghayba* by at-Toossi p.59, 423, *Ithbat al-Hudat*, vol.3 p.499, 513, *Biharul Anwar*, vol.51 p.148, 225, vol.52 p.291, *Muntakhab al-Athar* p.276, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.369.

[2] *Al-Ghayba* by at-Toossi p.59, 423, *Ithbat al-Hudat*, vol.3 p.499, 513, *Biharul Anwar*, vol.51 p.148, 225, vol.52 p.291, *Muntakhab al-Athar* p.276, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.369.

bin Abu Nasr from Abdurrahman from al-Khashshab from Abu Abdullah as-Sadiq (s) from his fathers (s) that the Prophet (s) had said:

"The example of my family is like the stars of the sky. Whenever a star sets another shines until a certain star shines and you glance at it and point at it with your fingers then the Angel of Death comes to take it (him) with him. After that you remain a period of time. The progeny of Abdul Muttalib[1] become the same in this regard[2] and none will be distinguished from the other then your star will reappear. Praise Allah and accept it!"[3]

١٦ - وأخبرنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك وعبد الله بن جعفر الحميري قالا: حدثنا محمد بن الحسين بن أبي الخطاب ومحمد بن عيسى وعبد الله بن عامر القصباني جميعاً، عن عبد الرحمن بن أبي نجران، عن الخشاب عن معروف بن خربوذ، عن أبي جعفر عليه السلام قال: سمعته يقول: قال رسول الله صلى الله عليه وآله:

إنّما مثلُ أهل بيتي في هذه الأمة كمثل نجوم السماء كلّما غاب نجمٌ طلع نجم حتى إذا مدَدتم إليه حواجبَكم وأشرتُم إليه بالأصابع أتاه ملَك الموت فذهب به، ثم بقيتم سبتاً من دهركم لا تدرون أيّاً من أيٍّ، فاستوى في ذلك بنو عبد المطلب، فبينما أنتم كذلك إذ أطلع الله عليكم نجمَكم فاحمدوه واقبلوه.

(16) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and Abdullah bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin Aamir al-Qasabani from Abdurrahman bin Abu Najran from al-Khashshab from Ma'roof bin Kharrabooth from Abu Ja'far al-Baqir (s) that the Prophet (s) had said:

"The example of my family among this umma is like the stars of the sky. Whenever a star sets another shines until when you stretch your eyebrows towards (a shining star) and point with

---

[1] The prophet's grandfather.

[2] That no one knows who the imam is from among the progeny of Abdul Muttalib.

[3] *Ithbat al-Hudat*, vol.3 p.547, *Biharul Anwar*, vol. 51 p.22, 76, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.1 p.267.

your fingers at it, the Angel of Death comes to take it with him. Then you remain a period of time unknowing which one it is and so the progeny of Abdul Muttalib become the same in this regard. While you are so, Allah will make your star shine again. Then you are to praise Allah and to accept your star."[1]

١٧ - حدثنا محمد بن يعقوب الكليني قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حنان بن سدير، عن معروف بن خربوذ، عن أبي جعفر عليه السلام أنه قال:

إنما نحن كنجوم السماء؛ كلّما غاب نجمٌ طلع نجم حتى إذا أشرتم بأصابعكم وملتُم بحواجبكم غيّب الله عنكم نجمَكم، فاستوت بنو عبد المطلب فلم يُعرف أيّ من أيّ، فإذا طلع نجمكم فاحمدوا ربكم.

(17) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father from Hannan bin Sadeer from Ma'roof bin Kharrabooth that Abu Ja'far al-Baqir had said:

"We are like the stars of the sky. Whenever a star sets another shines until when you point with your fingers at a shining star and turn your eyebrows towards it, Allah takes your star away from you. Then the progeny of Abdul Muttalib become the same that no one is distinguished from the other. If your star reappears, then praise your God!"[2]

١٨ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي قال: حدثنا عيسى بن عبد الله بن محمد بن عمر بن علي بن أبي طالب، عن أبيه، عن جده، عن أبيه أمير المؤمنين عليه السلام أنه قال:

صاحبُ هذا الأمر من ولدي هو الذي يقال: مات أو هلك، لا بل في أيّ وادٍ سلك.

(18) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Eessa bin Abdullah bin Muhammad bin Umar bin Ali bin Abu Talib

---

[1] *Ithbat al-Hudat*, vol.3 p.547, *Biharul Anwar*, vol. 51 p.22, 76, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.1 p.267.

[2] *Al-Kafi*, vol.1 p.338, *Biharul Anwar*, vol.51 p.138.

from his father from his grandfather that his father Amirul Mo'mineen Ali bin Abu Talib (s) had said:

"The master of this matter (deliverance) will be from my progeny. It is he, about whom it will be said: Has he died or perished? Or which valley has he followed?"[1]

١٩ - وبه عن محمد بن علي الكوفي قال: حدثنا يونس بن يعقوب، عن المفضل بن عمر قال: قلت لأبي عبد الله عليه السلام: ما علامة القائم؟ قال:

إذا استدار الفلكُ فقيل: مات أو هلك، في أيّ واد سلك؟

قلت: جعلت فداك ثم يكون ماذا؟

قال: **لا يظهر إلاّ بالسيف.**

(19) Muhammad bin Ali al-Kufi narrated from Younus bin Ya'qoob that al-Mufadhdhal bin Umar had said: "I asked Abu Abdullah as-Sadiq (s): "What will the sign of al-Qa'im be?" He said:

"When the orbit will turn and it will be said: Has he died, perished or which valley has he followed?"

I said: "May I die for you! Then what will happen?"

He said: "He will appear with the sword."[2]

٢٠ - حدثنا محمد بن همام قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن زائدة بن قدامة، عن عبد الكريم قال: ذُكر عند أبي عبد الله عليه السلام القائم، فقال:

أنّى يكون ذلك ولَم يستدِر الفلكُ حتى يقال: ماتَ أو هلك، في أيّ وادٍ سلك؟

فقلت: وما استدارة الفلك؟

فقال: **اختلافُ الشيعة بينهم.**

---

[1] *Al-Ghayba* by at-Toossi p.425, *Ithbat al-Hudat*, vol.3 p.514, 533, *Biharul Anwar*, vol.51 p.114, *Muntakhab al-Athar* p.262, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.66.

[2] *Biharul Anwar*, vol.51 p.148, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.45.

(20) Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Za'ida bin Qudama that Abdul Kareem had said: Once al-Qa'im was mentioned before Abu Abdullah as-Sadiq (s). He said:

"How will that be and yet the orbit has not turned nor has it been said: Has he died, perished or which valley has he followed?"

I (Abdul Kareem) asked him: "What is the turning of the orbit?"

He said: "It is the disagreement of the Shia among themselves."[1]

These traditions refer to the conditions of the different groups that are ascribed to Shiism. They have deviated from the real Shia, who believe in the imamate of the twelfth imam Muhammad bin al-Hasan bin Ali al-Mahdi (s).

The Sunni say when talking about the expected imam: Where is he? How can his disappearance and reappearance be? Until when will he disappear? How long will he live and eighty[2] years have passed since he has disappeared till now? Some of them say that he is dead. Others deny his being born and deny his existence at all. They scorn those, who believe in him. Some think that the period is too long and that Allah is unable to make His guardian live so long in concealment and then reappear again!

We have seen many people of our time outliving for more than a hundred years. They have been sane and healthy until the last moment of their lives. Then how do thy deny the ability of Allah to make His authority outlive for more than that and to make that as one of His great signs among His people? Have they not read the story of Moses (s) mentioned in the Qur'an?

When Moses (s) was born, a great number of women and children were killed in order to prevent the will of Allah from being realized but in spite of all what the Pharaoh had done; Allah had carried out His will. The great sign of Allah was that the Pharaoh, who had killed the great

---

[1] *Biharul Anwar*, vol.52 p.227, *Ilzam an-Nassib*, vol.2 p.161, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.421.

[2] It was mentioned so when the author had composed his book.

number of women and children in order to perish the chance of bringing life to the expected prophet, himself had brought Moses up and in his own palace since being a baby until becoming a young man. "Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course."[1]

O people of understanding, learn a lesson and you, the Shia, keep to what Allah has guided you to and praise Him for the great favor He has distinguished you with.

OTHER TRADITIONS

١ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشري، عن عبد الله بن جبلة، عن فضيل الصائغ، عن محمد بن مسلم الثقفي، عن أبي عبد الله عليه السلام أنه قال:

إذا فقد الناس الإمامَ مكثوا سنينَ لا يدرون أيّا من أيّ، ثم يُظهر الله عزّ وجلّ لهم صاحبهم.

(1) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from Fudhayl as-Sa'igh from Muhammad bin Muslim ath-Thaqafi that Abu Abdullah as-Sadiq (s) had said:

"If people miss the imam, they will stay many years unknowing which one he is and then Allah will make him appear to them."[2]

٢ – وبه، عن عبد الله بن جبلة، عن علي بن الحارث بن المغيرة، عن أبيه قال: قلت لأبي عبد الله عليه السلام: يكون فترةٌ لا يعرف المسلمون فيها إمامَهم؟

فقال: يقال ذلك.

قلت: فكيف نصنع؟

قال: **إذا كان ذلك فتمسكوا بالأمر الأول حتى يبين لكم الآخر.**

---

[1] Qur'an, 48:23.

[2] *Ithbat al-Hudat*, vol. 3 p.533, *Biharul Anwar*, vol.51 p.148, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.369.

(2) Abdullah bin Jibilla narrated from Ali bin al-Harith bin al-Mugheera that his father had said: I asked Abu Abdullah as-Sadiq (s): "Will there be a time, in which the Muslims will not know who their imam is?"

He said: "It is said so."

I said: "what will we do then?"

He said: "If that occurs, then keep to the previous one until the next one becomes clear to you."[1]

٣ - وبه، عن عبد الله بن جبلة، عن محمد بن منصور الصيقل، عن أبيه منصور قال: قال أبو عبد الله عليه السلام:

إذا أصبحتَ وأمسيت يوماً لا ترى فيه إماماً من آل محمد فأحْبِب مَن كنت تحب وأبغض من كنت تبغض ووالِ من كنتَ توالي وانتظر الفرجَ صباحاً ومساء.

(3) Abdullah bin Jibilla narrated from Muhammad bin Mansoor as-Sayqal from his father that Abu Abdullah as-Sadiq (s) had said:

"If you spend a day and a night without finding an imam of Muhammad's progeny, then still love whom you have loved before, hate whom you have hated before, follow whom you have followed and wait for the deliverance day and night."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from ibn Fadhdhal from al-Hasan bin Ali al-Attar from Ja'far bin Muhammad from Mansoor from someone from Abu Abdullah as-Sadiq (s).[2]

٤ - حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن عيسى والحسن بن ظريف جميعاً، عن حماد بن عيسى، عن عبد الله بن سنان قال: دخلت أنا وأبي على أبي عبد الله عليه السلام فقال:

كيف أنتم إذا صِرتم في حال لا ترَون فيها إمامَ هدى ولا علماً يُرى؟ فلا ينجو من تلك الحَيرة إلاّ مَن دعا بدعاء الغريق.

---

[1] *Biharul Anwar*, vol.52 p.132.

[2] *Biharul Anwar*, vol.52 p.132.

فقال أبي: هذا والله البلاءُ، فكيف نصنع، جُعلتُ فداك، حينئذ؟

قال: **إذا كان ذلك – ولن تدركَه – فتمسّكوا بما في أيديكم حتى يتضحَ لكم الأمر.**

(4) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from bin Eessa and al-Husayn bin Dhareef from Hammad bin Eessa that Abdullah bin Sinan had said: My father and I went to Abu Abdullah as-Sadiq (s). He said:

"What will you do if you become in a time that you do not find an imam of guidance nor any banner and then no one will be saved from that confusion except one, who will pray Allah with the prayer of drowner?"

My father said: "By Allah, this is a great calamity. May I die for you! What will we do then?"

He said: "If that occurs-and you will not attain it-then keep to that you have had until the matter becomes clear."[1]

٥ – وبه، عن محمد بن عيسى والحسن بن ظريف، عن الحارث بن المغيرة النصري، عن أبي عبد الله عليه السلام قال: قلت له: إنا نروي بأنّ صاحب هذا الأمر يُفقد زماناً، فكيف نصنع عند ذلك؟

قال: **تمسكوا بالأمرِ الأول الذي أنتم عليه حتى يبين لكم.**

(5) Muhammad bin Eessa and al-Hasan bin Ddhareef narrated that al-Harith bin al-Mugheera an-Nasri had said: I said to Abu Abdullah as-Sadiq (s): "We have tradition saying that the imam will be missed in some period of time. What will we do then?"

He said: "Keep to the previous one that you have kept to until the matter becomes clear."[2]

٦ – محمد بن همام بإسناده يرفعه إلى أبان بن تغلب، عن أبي عبد الله عليه السلام أنه قال:

---

[1] *Kamal ad-Deen* p.348, *Ithbat al-Hudat*, vol.3 p.533, *Biharul Anwar*, vol.52 p.133, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.399.

[2] *Biharul Anwar*, vol.52 p.133.

يأتي على الناس زمانٌ يصيبهم فيها سبطة يأرز العلم فيها كما تأرز الحيّة في جحرها، فبينما هم كذلك إذ طلع عليهم نجم.

قلت: فما السبطة؟

قال: الفترة.

قلت: فكيف نصنع فيما بين ذلك؟

فقال: **كونوا على ما أنتم عليه حتّى يطلع الله لكم نجمَكم.**

(6) Muhammad bin Hammam narrated from some narrators that Abban bin Taghlub had said: Abu Abdullah as-Sadiq (s) said:

"A time will come to people, in which knowledge will be bound as a snake bound in its hole. While they are in such a condition, a star will shine to them."

I said: "What do we do during that time?"

He said: "Keep to what you have kept to until Allah makes your star shine to you."[1]

٧ - وبه، عن أبان بن تغلب، عن أبي عبد الله عليه السلام أنه قال:

كيف أنتم إذا وقعت السّبطة بين المسجدَين فيأرز العلم فيها كما تأرز الحيةُ في جحرها واختلفت الشيعةُ بينهم وسمّى بعضُهم بعضاً كذّابين، ويتفل بعضُهم في وجوه بعض.

فقلت: ما عند ذلك مِن خير؟

قال: **الخير كلّه عند ذلك** - يقوله ثلاثا - يريد قرب الفرج.

(7) Abban bin Taghlub narrated that Abu Abdullah as-Sadiq (s) had said:

"What will you do if a time comes to you between the two mosques,[2] at which knowledge will be bound as a snake bound in

---

[1] *Kamal ad-Deen* p.349, *Ithbat al-Hudat*, vol.3 p.534, *Biharul Anwar*, vol.52 p.134, *Bisharatul Islam* p.149, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.398.

[2] He might mean the Kaaba and the mosque of the Prophet (s).

its hole and the Shia will disagree among themselves, will call each other as liars and will spit at the face of each other?"

Abban said: "What goodness will be in that?"

He said: "All the goodness will be in that." He said it three times and he meant that deliverance would be near."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Ahmad bin Muhammad from al-Hasan bin Ali al-Washsha' from Ali bin al-Husayn from Abban bin Taghlub from Abu Abdullah as-Sadiq (s).[1]

٨ - حدثنا أحمد بن هوذة الباهلي أبو سليمان، قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن حماد الأنصاري، عن أبان بن تغلب، عن أبي عبد الله عليه السلام أنه قال:

يا أبان، يصيب العلم سبطةٌ، يأرز العلم بين المسجدين كما تأرز الحية في جحرها.

قلت: فما السبطة؟

قال: دون الفترة، فبينَما هم كذلك إذ طلع لهم نجمُهم.

فقلت: جُعلت فداك، فكيف نصنع وكيف يكون ما بين ذلك؟

فقال لي: **ما أنتم عليه حتى يأتيكم الله بصاحبها.**

(8) Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abban bin Taghlub that Abu Abdullah as-Sadiq (s) had said:

"O Abban, a period of time will come to people, at which knowledge will be bound between the two mosques as a snake bound in its hole. As they are in such a condition, their star will shine to them."

Abban said: "May I die for you! What will we do and what will happen then?"

---

[1] *Kamal ad-Deen* p.1 p.340, *Biharul Anwar*, vol.52 p.134, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.444.

He said: "Keep to what you have kept to until Allah brings the master (of the matter)."[1]

These traditions confirm the truth of the disappearance (of Imam al-Mahdi) and of the limitation of knowledge, which refers to the authority. Throughout these traditions, the infallible imams have ordered the Shia to keep on what they have believed in and to wait for that they have been promised of. They are excused when not seeing their authority and imam during the period of the disappearance.

The ignorant, who are not aware of what the infallible imams have said through their traditions about the disappearance of al-Qa'im (s), ask to be led to the person and the place of al-Qa'im (s). They ask to see him with their eyes and they deny his disappearance because they are far away from knowledge and jurisprudence. They deny the sayings of the infallible imams whereas they have been ordered to obey Allah, His messenger and His guardians and have been warned of disobeying them. Allah has said:

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

"...Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement."[2]

أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ

"O you who believe! obey Allah and obey the Messenger and those in authority from among you."[3]

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾

"And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger."[4]

---

[1] *Kamal ad-Deen* p.349, *Ithbat al-Hudat*, vol.3 p.534, *Biharul Anwar*, vol.52 p.134, *Bisharatul Islam* p.149, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.398.
[2] Qur'an, 24:63.
[3] Qur'an, 4:59.
[4] Qur'an, 5:92.

In the fourth tradition it was said "...that you do not find an imam of guidance nor any banner". This referred to what had really happened and confirmed the matter of the deputies, who had been between the imam and his Shia but their job stopped after some time. The deputy between the imam, during his disappearance, and the Shia was like the banner. When people were afflicted with the ordeal, the banners disappeared and would not reappear until the expected imam would reappear. Also the confusion that the infallible imams had told of occurred. The second disappearance of al-Qa'im (s) also took place. It will be discussed in a next chapter.

OTHER TRADITIONS

١ - أخبرنا محمد بن همام، عن بعض رجاله، عن أحمد بن محمد بن خالد، عن أبيه عن رجل، عن المفضل بن عمر، عن أبي عبد الله عليه السلام أنه قال:

أقرب ما يكون هذه العصابةُ من الله وأرضى ما يكون عنهم إذا افتَقدوا حجةّ الله، فحُجب عنهم ولم يظهر لهم ولم يعلَموا بمكانه وهم في ذلك يعلمون ويوقنون أنه لم تبطل حجةُ الله ولا ميثاقه، فعندها توقّعوا الفرج صباحاً ومساءً فإنّ أشد ما يكون غضبُ الله على أعدائه إذا افتقدوا حجتَه فلم يظهر لهم. وقد علم الله ﷻ أنّ أولياءه لا يرتابون، ولو علم أنهم يرتابون ما غيّب حجته طرفة عين عنهم، ولا يكون ذلك إلاّ على رأس شرار الناس.

(1) Muhammad bin Hammam narrated from some of his companions from Ahmad bin Muhammad bin Khalid from his father from someone from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (s) had said:

"This group (the Shia) will be closer to Allah and Allah will be more pleasant with them when they miss the authority of Allah by being hidden from them whereas they are certain that the authority of Allah and His promise will not be annulled. Then you are to wait for the deliverance day and night. The bitterest wrath of Allah upon His enemies will be when they miss the authority of Allah forever. Allah knows that the true believers will

not doubt; otherwise He will never hide His authority for a while. That will not be except with the evil people."[1]

٢ - حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن محمد بن خالد، عمن حدثه، عن المفضل بن عمر. قال الكليني: وحدثنا محمد بن يحيى، عن عبد الله بن محمد بن عيسى، عن أبيه، عن بعض رجاله، عن المفضل بن عمر، عن أبي عبد الله عليه السلام أنه قال:

أقربُ ما يكون العباد من الله عز وجل وأرضى ما يكون عنهم إذا افتقدوا حجة الله عز وجل ولم يظهر لهم، ولم يعلموا بمكانه، وهم في ذلك يعلمون أنه لم تبطلْ حجة الله جلّ ذكره ولا ميثاقه، فعندها فتوقّعوا الفرج صباحاً ومساء، فإنّ أشدّ ما يكون غضبُ الله عز وجل على أعدائه إذا افتقدوا حجةَ الله فلم يظهر لهم، وقد علم الله أنّ أولياءه لا يرتابون ولو علِم أنهم يرتابون ما غيّب حجته عنهم طرفة عين، ولا يكون ذلك إلاّ على رأس شرارِ الناس.

(2) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father from Muhammad bin Khalid from someone from al-Mufadhdhal bin Umar, also narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Abdullah bin Muhammad bin Eessa from his father from some of his companions from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (s) had said:

"People will be closer to Allah and He will be more pleasant with them when they miss His authority and he (the authority) does not appear to them nor they know his place although they know that the authority of Allah will never be annulled. Then you wait for the deliverance day and night because the bitterest wrath of Allah will be upon His enemies when they miss His authority forever. Allah has known that His true believers will never doubt; otherwise He will never hide His authority from them for a while. That will not be except with the evilest people."[2]

---

[1] *Al-Kafi*, vol.p.1 p.333, *Kamal ad-Deen* p.337, 339, *Taqreeb al-Ma'arif* p.188, *al-Ghayba* by at-Toossi p.457, *I'ilam al-Wara* p.404, *Biharul Anwar*, vol.52 p.94.

[2] *Al-Kafi*, vol.p.1 p.333, *Kamal ad-Deen* p.337, 339, *Taqreeb al-Ma'arif* p.188, *al-Ghayba* by at-Toossi p.457, *I'ilam al-Wara* p.404, *Biharul Anwar*, vol.52 p.94.

Imam Abu Abdullah as-Sadiq (s) has praised his followers by saying that Allah will be more pleasant with them when they will miss the authority by being hidden from them and in spite of that they know well that the authority of Allah will never be annulled. He has described his followers by saying that they will never doubt because if Allah knows that they will doubt, He will never hide His authority from them for a while.

Praise be to Allah, Who has made us from among those, who do not doubt, suspect or deviate from the straight way into the way leading to blindness and perishment!

٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن الحسين ومحمد بن أحمد بن الحسن القطواني جميعاً، عن الحسن بن محبوب، عن هشام بن سالم الجواليقي، عن يزيد الكناسي قال: سمعت أبا جعفر الباقر عليه السلام يقول:

إنّ صاحب هذا الأمر فيه شبهٌ من يوسف، ابن أمَة سوداء، يصلح الله له أمره في ليلة.

(3) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Hisham bin Salim al-Jawaleeqi that Yazeed al-Kinasi had heard Abu Ja'far al-Baqir (s) saying:

"The master of this matter (al-Qa'im) has a likeness to Prophet Joseph and his mother is a black bondmaid.[1] Allah will make him succeed within a night."[2]

٤ - حدثنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن أحمد بن الحسين، عن أحمد بن هلال، عن عبد الرحمن بن أبي نجران، عن فضالة بن أيوب، عن سدير الصيرفي قال: سمعت أبا عبد الله الصادق عليه السلام يقول:

إنّ في صاحب هذا الأمر لشبهاً من يوسف.

فقلت: فكأنك تخبّرنا بغيبة أو حَيرة.

---

[1] The traditions have agreed upon that the mother of Imam al-Mahdi (s) is either a Roman or from Morocco and not a black woman.

[2] *Biharul Anwar*, vol.51 p.41, *Muntakhab al-Athar* p.300, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.239.

فقال: ما ينكر هذا الخلق الملعون أشباه الخنازير من ذلك؟ إنّ إخوة يوسف كانوا عقلاء ألبّاء أسباطاً أولاد انبياء، دخلوا عليه فكلّموه وخاطبوه وتاجروه وراودوه وكانوا إخوتَه وهو أخوهم لم يعرفوه حتىّ عرّفهم نفسه وقال لهم: أنا يوسف، فعرفوه حينئذ.

(4) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al-Husayn from Ahmad bin Hilal from Abdurrahman bin Abu Najran from Fudhala bin Ayyoob that Sadeer as-Sayrafi had said: I heard Abu Abdullah as-Sadiq (s) saying:

"The master of this matter has a likeness to Prophet Joseph (s)."

I said: "As if you want to tell us about a disappearance or confusion!"

He said: "Why do this damned people, who are like the pigs, deny this matter (the disappearance of imam al-Mahdi)? The brothers of Prophet Joseph (s) were skilled, intelligent and sons of prophets. When they came to him, they talked and dealt with him and although they were his brothers they could not know him until he himself told them that he was their brother Joseph.

فما تُنكر هذه الأمّة المتحيرة أن يكون الله ﷻ يريد في وقت من الأوقات أن يستر حجته عنهم؟ لقد كان يوسف إليه مُلك مصر، وكان بينه وبين أبيه مسيرة ثمانية عشر يوماً، فلو أراد أن يعلمه بمكانه لقدر على ذلك، والله لقد سار يعقوب وولده عند البشارة تسعة أيام من بَدوهم إلى مصر. فما تنكر هذه الأمة أن يكون الله يفعل بحجّته ما فعل بيوسف؟

Then why do this umma deny that Allah may want to hide His authority from people for a certain time? Prophet Joseph (s) was the king of Egypt and there was between him and his father a distance of eighteen days-travel. If he wanted to inform his father of his place, he could do that. By Allah, Jacob (s) and his sons, after having heard the news of Joseph, traveled from their village to Egypt within nine days. So why do this umma deny that Allah may do for his authority (al-Mahdi) as He has done for Prophet Joseph (s)?

وأن يكون صاحبُكم المظلوم المجحود حقّه صاحب هذا الأمر يتردّد بينهم ويمشي في أسواقهم ويطأ فرشَهم ولا يعرفونه حتى يأذن الله له أن يعرّفهم نفسه كما أذن ليوسف حين قال له إخوته ﴿أَءِنَّكَ لأنتَ يُوسُفُ قَالَ أَنَاْ يُوسُفُ﴾

Perhaps the master of this matter (al-Qa'im), who has been wronged and whose right has been denied, goes and comes among people frequently, walks in their markets and sits on their mats but they do not know him until the will of Allah permits him to introduce himself to them as Allah has permitted Prophet Joseph (s) to introduce himself to his brothers by saying: (They said: Are you indeed Yousuf? He said: I am Yousuf).[1]

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from Muhammad bin al-Husayn from ibn Abu Najran from Fudhala bin Ayyoob from Sadeer as-Sayrafi from Abu Abdullah as-Sadiq (s).[2]

٥ – وحدثنا علي بن أحمد، عن عبيد الله بن موسى، عن عبد الله بن جبلة، عن الحسن بن علي بن أبي حمزة، عن أبي بصير قال: سمعت أبا جعفر الباقر عليه السلام يقول:

في صاحب هذا الأمر سننٌ من أربعة أنبياء؛ سنّةٌ من موسى وسنةٌ من عيسى وسنةٌ من يوسف وسنة من محمدٍ صلوات الله عليهم أجمعين.

فقلت: ما سنة موسى؟

قال: خائف يترقب.

قلت: وما سنة عيسى؟

فقال: يقال فيه ما قيل في عيسى.

قلت: فما سنة يوسف؟

قال: السجن والغيبة.

---

[1] Qur'an, 12:90.

[2] *Al-Kafi*, vol.1 p.336, *Kamal ad-Deen* p.144, *Ilal ash-Sharayi'* p.244, *Dala'il al-Imama* p.290, *Taqreeb al-Ma'arif* p.189, *I'lam al-Wara* p.405, *al-Khara'ij wel Jara'ih*, vol.1 p.934, *Ithbat al-Hudat*, vol.3 p.442.

قلت: وما سنّة محمد ﷺ؟

قال: إذا قام سار بسيرة رسول الله ﷺ إلاّ أنه يبين آثار محمّد ويضع السيفَ على عاتقه ثمانية أشهر هرجاً هرجاً حتى يرضى الله.

قلت: فكيف يعلم رضا الله؟

قال: يُلقي الله في قلبه الرحمةَ.

(5) Ali bin Ahmad narrated from Obaydillah bin Musa from Abdullah bin Jibilla from al-Hasan bin Abu Hamza that Abu Baseer had said: I heard Abu Ja'far al-Baqir (s) saying:

"The master of this matter has aspects like those that four of the prophets have had; an aspect of Moses, one of Jesus Christ, one of Joseph and one of Muhammad (peace be upon them)."

I said: "Which aspect of Moses (s)?"

He said: "Afraid and lying in wait."

I said: "Which one of Jesus Christ (s)?"

He said: "It will be said about him (Imam al-Mahdi) as that has been said about Jesus Christ (s)."

I said: "Which of Joseph?"

He said: "Prison and disappearance."

I said: "Which of Muhammad (s)?"

He said: "If he (Imam al-Mahdi) appears, he will imitate his grandfather Muhammad (s) but he will unsheathe his sword for eight months, during which there will be commotion, until Allah becomes pleased."

I said: "How will it be known that Allah becomes pleased?"

He said: "Allah will put mercy into his (the imam's) heart."[1]

---

[1] Al-Imama wet Tabsira p.93, *Ithbat al-Wassiyya* p.226, *Kamal ad-Deen* p.152, 326, 327, 329, *Dala'il al-Imama* p.291, *Taqreeb al-Ma'arif* p.190, *al-Ghayba* by at-Toossi p.160, *I'lam al-Wara* p.403.

Look, O you people of understanding, attentively at these sayings of Imam al-Baqir (s) and Imam as-Sadiq (s) concerning the disappearance of Imam al-Mahdi and the aspects of the prophets he has and that Allah will make him succeed and prevail within a night. Definitely he will remove all the heresies created by the heretics, whom Allah has not let taste the sweetness of faith and knowledge. Then the little group, whom Allah has favored with faith and belief in the imamate and let not deviate as much many groups have deviated and followed the Satan wherever he goes; left or right, is to thank and praise Allah for this great blessing in not being among those, whom the Satan has made hate faith and truth and like deviation. Let this little group be so grateful to Allah for making them obey His guardians, whom He has ordered to be obeyed. Allah says when talking about Iblis:

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾﴾

"He (Iblis) said: Then by Thy Might I will surely make them live an evil life, all except Thy servants from among them, the purified ones."[1]

﴿وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ﴾

"And most certainly I will lead them astray and excite in them vain desires."[2]

﴿لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾﴾

"I will certainly lie in wait for them in Thy straight path."[3]

Imam Ali says (s) in one of his speeches:

أنا حبلُ الله المتين، وأنا الصراط المستقيم، وأنا الحجة لله على خلقه أجمعين بعد رسوله الصادق الأمين.

"I am the firm 'rope' of Allah. I am the straight path. I am the authority of Allah over His people after His messenger Muhammad (s)..."

---

[1] Qur'an, 38:82-83.
[2] Qur'an, 4:119.
[3] Qur'an, 7:16.

Then Allah says when talking about Iblis:

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾﴾

"And certainly the Satan found true his conjecture concerning them, so they follow him, except a party of the believers."[1]

Be awake from the doze of advertence and fancy. Do not let what the infallible imams (s) have said go in vain! Care for it with attentive hearts and reflecting minds! Be guided that Allah may keep the Satan away from you in order not to be among his (Satan's) submissive followers where Allah says:

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾﴾

"Surely, as regards My servants, you have no authority over them except those who follow you of the deviators."[2]

٦ - حدثنا محمد بن همام - رحمه الله - قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، عن يحيى بن يعلى، عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول:

إنّ للقائم عليه السلام غيبةً قبل أن يقوم.

فقلت: ولِمَ؟

قال: **يخاف**. -وأومأ بيده إلى بطنه.-

ثم قال: يا زرارةُ، وهو المنتظَر وهو الذي يُشكّ في ولادته، فمنهم من يقول: مات أبوه بلا خلف، ومنهم من يقول: حُمل، ومنهم من يقول: غائبٌ، ومنهم من يقول وُلد قبل وفاة أبيه بسنين وهو المنتظَر غير أن الله يحبّ أن يمتحن قلوبَ الشيعة، فعند ذلك يرتاب المبطلونُ يا زرارة.

(6) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Ya'la that Zurara had said: I heard Abu Abdullah as-Sadiq (s) saying:

"Al-Qa'im (s) will disappear before his rising."

---

[1] Qur'an, 34:20.
[2] Qur'an, 15:42.

I asked: "Why?"

He said: "He fears (people) although he is the expected one. O Zurara, his birth is suspected. Some say that his father has died without leaving offspring, some say that he has disappeared and others say that he has born some years before his father's death. He is the expected imam but Allah will try the hearts of the Shia and then might those have doubted, who follow falsehood."

قال زرارة: قلت: جعلتُ فداك، إن أدركتُ ذلك الزمان أيَّ شيء أعمل؟

قال: يا زرارة، متى أدركتَ ذلك الزمان فادعُ بهذا الدعاء: اللّهمّ عرّفني نفسَك فإنّك إن لم تُعرّفني نفسك لم أعرِف نبيّك، اللّهم عرّفني رسولَك فإنّك إنْ لم تُعرّفني رسولَك لم أعرِف حجّتَك، اللّهم عرّفني حجّتَك فإنّك إنْ لم تُعرّفني حجّتَك ضَللتُ عن ديني.

I said: "May I die for you! If I live until that time, what shall I do then?"

He said: "O Zurarra, when you live until then, pray with this prayer: (O Allah, let me know You because if You do not let me know You, I can never know Your prophet. O Allah, let me know Your prophet because if You do not let me know Your prophet, I can never know Your authority. O Allah, let me know Your authority because if You do not let me know Your authority, I shall deviate from my religion."

ثم قال: يا زرارةُ، لا بُدّ من قتلِ غلام بالمدينة.

قلت: جعلت فداك، أوَليسَ الذي يقتله جيشُ السفياني؟

قال: لا، ولكن يقتله جيشُ بني فلان يخرج حتّى يدخل المدينة، ولا يدري الناسُ في أيّ شيء دخل، فيأخذ الغلامَ فيقتله فإذا قتله بغياً وعدواناً وظلماً لم يُمهِلهم الله، فعند ذلك يتوقع الفرج.

Then he said: "O Zurara, a young boy will be killed in Medina then."

I said: "Is he not the one, who will be killed by the army of as-Sufyani?"

He said: "No, but he will be killed by the army of bani[1] so and so. This army will enter into Medina and people will not know why the army has come. Then the young boy will be taken and killed unjustly and offensively. When the boy is killed, Allah will not respite them and then the deliverance will be expected soon."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from al-Hasan bin Musa al-Khashshab from Abdullah bin Musa from Abdullah bin Bukayr from Zurara from Abu Abdullah as-Sadiq (s).

Also it was narrated by Muhammad bin Ya'qoob from al-Husayn bin Ahmad from Ahmad bin Hilal from Uthman bin Eessa from Khalid bin Nujayh from Zurara from Abu Abdullah as-Sadiq (s).[2]

٧ - حدثنا محمد بن همام بإسناد له عن عبد الله بن عطاء المكي قال:

قلت لأبي جعفر عليه السلام: إن شيعتَك بالعراق كثيرة ووالله ما في أهل بيتك مثلك، فكيف لا تخرج؟

فقال: يا عبد الله بن عطاء، قد أخذتَ تفرش أذُنَيك للنوكى! إي والله ما أنا بصاحبكم.

قلت: فمَن صاحبنا؟

فقال: انظروا مَن غُيّبتْ عن الناس ولادتُه، فذلك صاحبكم، إنه ليس منّا أحدٌ يُشار إليه بالأصابع ويعضغ بالألسن إلاّ مات غيظاً أو حتف أنفه.

(7) Muhammad bin Hammam narrated that Abdullah bin Atta' al-Mekki had said: I said to Abu Ja'far al-Baqir (s): "Your Shia in Iraq are so many and there is no one like you from among your family. Why do you not rise?" He said:

"O Abdullah bin Atta', you have given your ears to the fools. By Allah, I am not your man (the one, whom you think to be al-Qa'im)."

---

[1] Bani means the tribe of or the family of.

[2] *Al-Kafi*, vol.1 p.337, 338, 340, 342, *Kamal ad-Deen* p.342, 346, 481, *Dala'il al-Imama* p.293, *Taqreeb al-Ma'arif* p.188, *Kanzul Fawa'id*, vol.1 p.374, *al-Ghayba* by at-Toossi p.333, *I'lam al-Wara* p.405, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.446.

I said: "Then who is he?"

He said: "See whose birth will be vague to people, it will be him. No one of us, who is pointed at with fingers or circulated by tongues, unless he will be killed or will die."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from al-Husayn bin Muhammad and others from Ja'far bin Muhammad from Ali bin al-Abbas bin Aamir from Musa bin Hilal al-Kindi from Abdullah bin Atta' al-Mekki from Abu Ja'far al-Baqir (s).[1]

٨ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي قال: حدثني محمد بن أحمد القلانسي بمكة سنة سبع وستين ومائتين قال: حدثنا علي بن الحسن، عن العباس بن عامر، عن موسى بن هلال، عن عبد الله بن عطاء المكي قال:

خرجت حاجّاً من واسط فدخلتُ على أبي جعفر محمد بن علي عليه السلام فسألني عن الناس والأسعار، فقلت: تركت الناسَ مادّينَ أعناقهم إليك لو خرجت لاتّبعك الخلقُ.

(8) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Ahmad al-Qalanisi from Ali bin al-Hasan from al-Abbas bin Aamir from Musa bin Hilal that Abdullah bin Atta' al-Mekki had said:

"I came from Wassit[2] to perform the hajj. I visited Abu Ja'far Muhammad bin Ali (al-Baqir) (s). He asked me about the people and the markets there. I said: the people have looked forward to you. If you rise, a great number of people will follow you."

فقال: يا بن عطا، قد أخذتَ تفرش أُذُنَيك للنوكى! لا والله ما أنا بصاحبكم ولا يُشار إلى رجل منّا بالأصابع ويمطّ إليه بالحواجب إلاّ مات قتيلاً أو حتف أنفه.

قلت: وما حتفُ أنفه؟

قال: يموت بغيظه على فراشه، حتّى يبعث الله مَن لا يؤبَه لولادته.

---

[1] *Al-Kafi*, vol.1 p.342, *Kamal ad-Deen* p.325, *Rassa'il al-Mufeed* p.400, *Taqreeb al-Ma'arif* p.191, *I'lam al-Wara* p.402, *Kashful Ghumma*, vol.3 p.312, *Ithbat al-Hudat*, vol.3 p.446, 467, *Biharul Anwar*, vol.51 p.34, 36, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.226.

[2] A town in Iraq.

قلت: ومَن لا يؤبه لولادته؟

فقال: **انظر مَن لا يدري الناس أنّه وُلد أم لا، فذاك صاحبكم.**

He said: "O bin Atta', you have spread your ears to the fools. By Allah, I am not your man. None of us, who is pointed at with fingers or towards whom eyebrows are stretched, unless he is killed or he dies because of anger until Allah will send one, whose birth will be vague."

I said: "And who is he, whose birth will be vague?"

He said: "See who that people do not know whether he is born or not. That will be your man."[1]

٩ - حدثنا محمد بن يعقوب قال: حدثنا عدة من أصحابنا، عن سعد بن عبد الله عن أيوب بن نوح قال:

قلت لأبي الحسن الرضا عليه السلام: إنا نرجو أن تكون صاحبَ هذا الأمر وأن يسوقه الله إليك عفواً بغير سيف، فقد بويع لك، وقد ضُربتْ الدراهم باسمك.

فقال: **ما منّا أحدٌ اختلفت الكتب إليه وأشير إليه بالأصابع وسئل عن المسائل وحملت إليه الأموال إلاّ اغتيل أو مات على فراشه حتى يبعث الله لهذا الأمر غلاماً منّا خفيٌّ المولد والمنشأ، غيرَ خفيٍّ في نسبه.**

(9) Muhammad bin Ya'qoob narrated from some of his companions from Sa'd bin Abdullah that Ayyoob bin Noah had said: "I said to Abul Hasan ar-Redha[2] (s):

"We hope that you are the man of the matter and that Allah may pave the way to you peacefully and without fighting. Homage has been paid to you and money is coined with your name."

---

[1] *Al-Kafi*, vol.1 p.342, *Kamal ad-Deen* p.325, *Rassa'il al-Mufeed* p.400, *Taqreeb al-Ma'arif* p.191, *I'lam al-Wara* p.402, *Kashful Ghumma*, vol.3 p.312, *Ithbat al-Hudat*, vol.3 p.446, 467, *Biharul Anwar*, vol.51 p.34, 36, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.226.

[2] The eighth imam of the Shia.

He said: "None of us that letters has been sent to, has been pointed at with fingers, has been asked about religious matters and monies (legal religious rights) have been sent to, unless he is killed or he dies in his bed until Allah will send for this matter a boy from our progeny, whose birth and early life will be unknown but his lineage will be not unknown."[1]

١٠ - وحدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، عن يحيى بن يعلي، عن أبي مريم الأنصاري، عن عبد الله بن عطاء قال: قلت لأبي جعفر الباقر عليه السلام:

أخبرني عن القائم عليه السلام.

فقال: **والله ما هو أنا ولا الذي تمدّون إليه أعناقكم، ولا يُعرف ولادته.**

قلت: بما يسير.

قال: **بما سار به رسول الله صلى الله عليه وآله، هدر ما قبله واستقبل.**

(10) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Ya'la from Abu Maryam al-Ansari that Abdullah bin Atta' had said: I said to Abu Ja'far al-Baqir (s): "Would you tell me about al-Qa'im?" He said:

"By Allah, it is not me and it is not one, whom you stretch your necks towards. It is the one, whose birth will be unknown."

I said: "What will he do?"

He said: "He will do as the Prophet (s) has done. He will annul all heresies that have been established before him and he will establish new principles."[2]

١١ - حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن عيسى، عن صالح بن محمد، عن يمان التمار قال: قال أبو عبد الله عليه السلام:

---

[1] *Al-Kafi*, vol.1 p.341, *Kamal ad-Deen* p.370, *I'lam al-Wara* p.407, *Kashful Ghumma*, vol.3 p.314, *Ithbat al-Hudat*, vol.3 p.446, 477, *Biharul Anwar*, vol.51 p.37, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.155.

[2] *Iqd ad-Durar* p.226, *Ithbat al-Hudat*, vol.3 p.534, *Biharul Anwar*, vol.51p.138, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.320.

إنّ لصاحب هذا الأمر غيبةً، المتمسّكُ فيها بدينه كالخارط لشَوك القتاد بيده.

ثم أطرق ملياً، ثم قال: إنّ لصاحب هذا الأمر غيبةً فليتّقِ الله عبدٌ وليتمسّكْ بدينه.

(11) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from Muhammad bin Eessa from Salih bin Muhammad from Yaman at-Tammar that Abu Abdullah as-Sadiq (s) had said:

"The man of this matter will disappear for a period of time, during which one, who still keeps to his religion, is like one, who lathes thorns of al-Qatad[1] with his bare hand. Which of you can grasp at the thorns of al-Qatad?"

Then he pondered for a while and said: "The man of this matter will disappear for a time so people are to fear Allah and to keep to their faith."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad al-Kufi from al-Hasan bin Muhammad as-Sayrafi from Salih bin Khalid from Yaman at-Tammar.[2]

Who is this one, who will disappear, but the expected Imam? Who is this one, whose birth and early life most of people will doubt? Who is this one, whom people will be indifferent to and will not believe in his rising nor in his existence even? It is he, whom the infallibles imam (s) have mentioned and described his loyal believers during his disappearance as ones, who grasp at the thorns of al-Qatad with bare hands. It is this little sincere group that is distinguished from the great masses of people, whose fancies have taken them too far away and whose hearts have become too narrow to bear the truth and its bitterness. They find themselves unable to believe in the existence of the Imam while his person is absent and his disappearance has lasted long. Only the little group has believed and kept on believing in the expected Imam (s) following, by that, the saying of Amirul Mo'mineen (s):

---

[1] A kind of thorny trees, whose thorns are like needles.

[2] *Al-Kafi*, vol.1 p.335, *Ithbat al-Wassiyya* p.226, *Kamal ad-Deen* p.343, *Taqreeb al-Ma'arif* p.191, *al-Ghayba* by at-Toossi p.455, *Ithbat al-Hudat*, vol.3 p.442, 472, *Biharul Anwar*, vol.51 p.145, vol.25 p.111, *Bisharatul Islam* p.121, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.359.

لا تستوحِشوا في طريق الهدى لقلّة مَن يسلكه.

"Do not feel desolate in the way of guidance when its followers are very few!"

AL-QA'IM DISAPPEARS TWICE

١ – حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسن التيملي، عن عمر بن عثمان، عن الحسن بن محبوب، عن إسحاق بن عمار الصيرفي قال: سمعت أبا عبد الله عليه السلام يقول:

للقائم غيبتان إحداهما طويلة، والأخرى قصيرة. فالأولى يعلم بمكانه فيها خاصةٌ من شيعته، والأخرى لا يعلم بمكانه فيها إلاّ خاصة مواليه في دينه.

(1) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from Umar bin Uthman from al-Hasan bin Mahboob from Iss~haq bin Ammar as-Sayrafi that Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) had said:

"Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia knows his place and in the other one no one knows his place except the guardians of his religion."[1]

٢ – حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن محمد بن الحسين، عن الحسن بن محبوب، عن إسحاق بن عمار قال: قال أبو عبد الله عليه السلام:

للقائم غيبتان إحداهما قصيرة، والأخرى طويلة، الغيبة الأولى لا يعلم بمكانه فيها إلاّ خاصة شيعته، والأخرى لا يعلم بمكانه فيها إلاّ خاصة مواليه في دينه.

(2) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad bin al-Husayn from al-Hasan bin Mahboob from Iss~haq bin Ammar that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Al-Kafi*, vol.1 p.340, *Taqreeb al-Ma'arif* p.190, *Ithbat al-Hudat*, vol.3 p.445, *Biharul Anwar*, vol.52 p.155, *Muntakhab al-Athar* p.251, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.364.

"Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia knows his place and in the other one no one knows his place except his guardians of his religion."[1]

٣ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا عبد الرحمن بن أبي نجران، عن علي بن مهزيار، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني قال: سمعت أبا جعفر عليه السلام يقول:

إنّ لصاحب هذا الأمر غيبتَين.

وسمعته يقول: **لا يقوم القائم ولأحد في عنقه بيعة.**

(3) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Abdurrahman bin Abu Najran from Ali bin Mahziyar from Hammad bin Eessa from Ibraheem bin Umar al-Yamani that Abu Ja'far al-Baqir (s) had said:

"The man of this matter disappears twice."

Also he had said: "Al-Qa'im will rise and he has never paid any homage to anyone on the earth."[2]

٤ - حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال:

يقوم القائم عليه السلام وليس لأحدٍ في عنقه عقد ولا عهد ولا بيعة.

(4) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (s) had said:

"Al-Qa'im will rise and he has never paid any homage to anyone nor has he had a covenant or a bond with anyone."[1]

---

[1] Ibid.

[2] *Hilyatul Abrar*, vol.2 p.592, *Biharul Anwar*, vol.52 p.155, *Muntakhab al-Athar* p.251, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.233.

٥ – وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن إبراهيم بن المستنير عن المفضل بن عمر الجعفي، عن أبي عبد الله الصادق عليه السلام قال:

إنّ لصاحب هذا الأمر غيبتين إحداهما تطول حتى يقول بعضهم: ماتَ، وبعضهم يقول: قُتل، وبعضهم يقول: ذهبَ، فلا يبقى على أمره من أصحابه إلاّ نفر يسيرٌ، لا يطلع على موضعه أحدٌ من وليّ ولا غيره إلاّ المولى الذي يلي أمره.

(5) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ibraheem bin al-Mustaneer from al-Mufadhdhal bin Umar al-Ju'fi that Abu Abdullah as-Sadiq (s) had said:

"The man of this matter disappears twice. The first one lasts long until some people say that he has died, some say that he has been killed and others say that he has gone. None of his companions will still believe in him except a very few people. No one knows his place except the guardian, who manages his affairs."[2]

If there is no any other tradition narrated about the disappearance except this one, it will be sufficient for whoever ponders on it.

٦ – وبه، عن عبد الله بن جبلة، عن سلمة بن جناح، عن حازم بن حبيب قال:

دخلت على أبي عبد الله عليه السلام فقلت له: أصلحك الله، إن أبويّ هلكا و لم يحجّا وإن الله قد رزق وأحسن فما تقول في الحج عنهما؟

فقال: افعل فإنه يبرد لهما. ثم قال لي: **يا حازم، إنّ لصاحب هذا الأمر غيبتَين يظهر في الثانية، فمن جاءك يقول إنه نفضَ يده من تراب قبره فلا تصدقْه.**

---

[1] *Al-Kafi*, vol.1 p.342, *Kamal ad-Deen* p.479, 480, *Ithbat al-Hudat*, vol.3 p.446, 486, *Hilyatul Abrar*, vol.2 p.591, 592, *Biharul Anwar*, vol.51 p.39, vol.52 p.95, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.373.

[2] *Al-Ghayba* by at-Toossi p.61, 161, *Iqd ad-Durar* p.134, *Muntakhab al-Anwar al-Mudhee'a* p.81, *Burhan al-Muttaqi* p.171, *Ithbat al-Hudat*, vol.3 p.499, 500, *Biharul Anwar*, vol.52 p.152, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.365.

(6) Abdullah bin Jibilla narrated from Salama bin Janah that Hazim bin Habeeb had said: I came to Abu Abdullah as-Sadiq (s) and said to him: "My parents died without performing the hajj. Allah has granted to me good livelihood. May I offer the hajj on behalf of them?"

He said: "Yes, you may because that will benefit them."

Then he said to me: "O Hazim, the man of this matter disappears twice and he reappears after the second disappearance. Do not believe whoever comes to you saying that he (al-Qa'im) has died."

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Abu Haneefa as-Sayiq that Hazim bin Habeeb had said: "I said to Abu Abdullah as-Sadiq (s):

"My father, who was a foreigner man, died and I wanted to offer the hajj and give charities in favor of him. What do you say about it?"

He said to me: "Do that because he will be rewarded by it."

Then he said: "O Hazim, the man of this matter will disappear twice...." He mentioned the rest of the tradition as the one above.[1]

٧ – أحمد بن محمد بن سعيد بن عقدة قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس وسعدان بن إسحاق بن سعيد: وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب، عن إبراهيم بن زياد الخارقي، عن أبي بصير قال:

قلت لأبي عبد الله عليه السلام: كان أبو جعفر عليه السلام يقول: لقائم آل محمّد غيبتان إحداهما أطول من الأخرى.

فقال: نعم، ولا يكون ذلك حتى يختلف سيفُ بني فلان وتضيق الحلقة ويظهر السفياني ويشتد البلاء ويشمل الناسَ موت وقتل يلجأون فيه إلى حرم الله وحرم رسوله صلى الله عليه وآله.

(7) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qayss, Sa'dan bin

---

[1] *Al-Ghayba* by at-Toossi p.424, *Wassa'il ash-Shia*, vol.8 p.140, *Biharul Anwar*, vol.52 p.155, 156, vol.99 p.117.

Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Husayn al-Qatawani all from al-Hasan bin Mahboob from Ibraheem bin Ziyad al-Khariqi that Abu Baseer had said: I said to Abu Abdullah as-Sadiq (s) that Abu Ja'far al-Baqir (s) often said:

"Al-Qa'im of Muhammad's progeny will disappear twice; one will be longer than the other."

He said: "Yes, but that will not be until the army of the tribe of so and so disagrees, life becomes so difficult, as-Sufyani rises, distresses and calamities increase and death and killing spread among people until they resort to the sanctum of Allah (the Kaaba) and the sanctum of the Prophet (s) (the Prophet's mosque)."[1]

٨ - عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو، عن العلاء بن رزين، عن محمد بن مسلم الثقفي، عن الباقر أبي جعفر عليه السلام أنه سمعه يقول:

إنّ للقائم غيبتين يقال له في إحداهما: هلك ولا يُدرى في أيّ وادٍ سلك.

(8) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from al-Ala' bin Razeen from Muhammad bin Muslim ath-Thaqafi that Abu Ja'far al-Baqir (s) had said:

"Al-Qa'im disappears twice. In one of them it will be said: He has perished or it is unknown which valley he has followed."[2]

٩ - محمد بن يعقوب قال: حدثنا محمد بن يحيى وأحمد بن إدريس، عن الحسن بن علي الكوفي، عن علي بن حسان، عن عبد الرحمن بن كثير، عن المفضل بن عمر قال: سمعت أبا عبد الله عليه السلام يقول:

---

[1] *Dala'il al-Imama* p.290, 293, *Taqreeb al-Ma'arif* p.187, *I'lam al-Wara* p.416, *Kashful Ghumma*, vol.3 p.319, *Mukhtasar Basa'ir ad-Darajat* p.195, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.234, 443.

[2] *Biharul Anwar*, vol.52 p.156, *Muntakhab al-Athar* p.252, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.234.

إن لصاحب هذا الأمر غيبتين، يرجع في إحداهما إلى أهله والأخرى يقال: هلك، في أيّ وادٍ سلك.

قلت: كيف نصنع إذا كان ذلك؟

قال: إن ادّعى مدّعٍ فاسألوه عن تلك العظائم التي يجيب فيها مثله.

(9) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin Idreess from al-Hasan bin Ali al-Kufi from Ali bin Hassaan from Abdurrahman bin Katheer that al-Mufadhdhal bin Umar had said: I heard Abu Abdullah as-Sadiq (s) saying:

"The man of this matter disappears twice. After one of his disappearances, he comes back to his family and in the other one it is said that he has perished or (it is unknown that) which valley he has followed."

I said: "If that takes place, then what will we do?"

He said: "If someone pretends that (he is al-Qa'im), you are to ask him about the great matters, which no one will answer except him (al-Qa'im)."[1]

These traditions mention that al-Qa'im (s) disappears twice. Allah has confirmed the sayings of the infallible imams (s).

The first disappearance was the one, during which the deputies between Imam al-Mahdi (s) and the people were apparent in persons and positions. By them the obscure matters of knowledge and vague judgments were cleared. The answers to all questions and problems, which were asked about, were given by these deputies. This was the short disappearance, whose period had elapsed.

In the second disappearance there were no deputies or mediators. It was the will of Allah to try His people and to sift them after letting confusion spread among them. Allah said:

---

[1] *Al-Kafi*, vol.1 p.340, *Ithbat al-Hudat*, vol.3 p.445, *Biharul Anwar*, vol.52 p.157, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.364.

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ﴾

"On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen."[1]

The second disappearance has taken place. We pray Allah to make us from among those, who keep to the truth and not among those, who slip away after the sifting of seditions. It is this that has been meant by "two disappearances" or "disappears twice".

١٠ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن أحمد بن الحارث، عن المفضل بن عمر، عن أبي عبد الله عليه السلام أنه قال:

إنّ لصاحب هذا الأمر غيبةً يقول فيها ﴿فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ ٱلْمُرْسَلِينَ ۝٢١﴾

(10) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ahmad bin al-Harith from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (s) had said:

"The man of this matter will recite in one of his (two) disappearances, "So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers.[2]"[3]

١١ - حدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني الحسن بن محمد بن سماعة، قال: حدثني أحمد بن الحارث الأنماطي، عن المفضل بن عمر، عن أبي عبد الله عليه السلام أنه قال:

إذا قام القائم تلا هذه الآية ﴿فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ﴾

---

[1] Qur'an, 3:179.

[2] Qur'an, 26:21.

[3] *Ithbat al-Hudat*, vol.3 p.535, *Hilyatul Abrar*, vol.2 p.594, *Biharul Anwar*, vol.52 p.157, 292, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.304.

(11) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Harith al-Anmati from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (s) had said:

"When al-Qa'im (s) rises, he will recite this Qur'anic verse, "So I fled from you when I feared you."[1]

١٢ - حدثنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثني أحمد بن علي الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن أحمد بن الحارث، عن المفضل بن عمر قال: سمعته يقول - يعني أبا عبد الله عليه السلام -: قال أبو جعفر محمد بن علي الباقر عليه السلام:

إذا قام القائم عليه السلام قال ﴿فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾﴾

(12) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Ahmad bin al-Harith from Abu Abdullah as-Sadiq (s) that Abu Ja'far Muhammad bin Ali al-Baqir (s) had said:

"When al-Qa'im (s) rises, he will recite, "So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers."[2]

These traditions confirm the traditions saying: "...he has an aspect of Prophet Moses...he is afraid and lying in wait."

---

[1] *Ta'weel al-Aayat*, vol.1 p.388, *Ithbat al-Hudat*, vol.3 p.562, *Hilyatul Abrar*, vol.2 p.594, *Tafseer al-Burhan*, vol.3 p.183, *Biharul Anwar*, vol.52 p.292, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.303.

[2] *Kamal ad-Deen* p.328, *Ithbat al-Hudat*, vol.3 p.468, 583, *Hilyatul Abrar*, vol.2 p.594, *Biharul Anwar*, vol.52 p.281, 292, 385, *Noor ath-Thaqalayn*, vol.4 p.49, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.302.

١٣ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثني الحسن بن محمد الصيرفي قال: حدثني يحيى بن المثنى العطار، عن عبد الله بن بكير، عن عبيد بن زرارة، عن أبي عبد الله عليه السلام أنه قال:

يفتقدُ الناس إماماً يشهدُ المواسمَ يراهُم ولا يرونه.

(13) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Muhammad as-Sayrafi from Yahya bin al-Muthanna al-Attar from Abdullah bin Bukayr from Obayd bin Zurara that Abu Abdullah as-Sadiq (s) had said:

"People will miss an imam. He attends the seasons (of hajj). He sees the people but they do not see him."[1]

١٤ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن جعفر بن محمد، عن إسحاق ابن محمد، عن يحيى بن المثني، عن عبد الله بن بكير، عن عبيد بن زرارة قال: سمعت أبا عبد الله عليه السلام يقول:

يفقدُ الناسّ إمامهم، يشهد المواسمَ فيراهم ولا يرونه.

(14) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ja'far bin Muhammad from Iss~haq bin Muhammad from Yahya bin al-Muthanna from Abdullah bin Bukayr that Obayd bin Zurara had heard Abu Abdullah as-Sadiq (s) saying:

"People will miss their imam. He attends the seasons of hajj. He sees the people but they do not see him."[2]

١٥ - حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري، عن الحسن، عن عبد الكريم بن عمرو، عن ابن بكير ويحيى بن المثني، عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول:

---

[1] *Al-Kafi*, vol.1 p.337, 339, *Kamal ad-Deen* p.346, 351, 440, *Dala'il al-Imama* p.209, 290, *Taqreeb al-Ma'arif* p.191, *al-Ghayba* by at-Toossi p.161, *as-Sirat al-Mustaqeem*, vol.2 p.288, *Ithbat al-Hudat*, vol.3 p.443, 444, 485, *Wassa'il ash-Shia*, vol.8 p.96, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.374.

[2] ibid.

إن للقائم غيبتين يرجع في إحداهما، وفي الأخرى لا يُدرى أين هو، يشهد المواسمَ يرى الناس ولا يرونه.

(15) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan from Abdul Kareem bin Amr from ibn Bukayr and Yahya bin al-Muthanna that Zurara had heard Abu Abdullah as-Sadiq (s) saying:

"Al-Qa'im (s) disappears twice. He comes back after one of them but in the second disappearance, no one knows where he is. He attends the seasons of hajj. He sees the people but they do not see him."[1]

١٦ - حدثنا محمد بن يعقوب الكليني، عن الحسين بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل، عن يحيى بن المثنى، عن عبد الله بن بكير، عن عبيد بن زرارة، عن أبي عبد الله عليه السلام أنه قال:

للقائم غيبتان، يشهد في إحديهما المواسمَ يرى الناس ولا يرونه فيه.

(16) Muhammad bin Ya'qoob al-Kulayni narrated from al-Husayn bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma'eel from Yahya bin al-Muthanna from Abdullah bin Bukayr from Obayd bin Zurara that Abu Abdullah as-Sadiq (s) had said:

"Al-Qa'im (s) disappears twice. During one of his disappearances, he attends the seasons of hajj. He sees the people but they do not see him."[2]

١٧ - حدثنا محمد بن همام - رحمه الله - قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن موسى بن القاسم بن معاوية البجلي، عن علي بن جعفر، عن أخيه موسى بن جعفر عليهما السلام قال: قلت له: ما تأويل هذه الآية ﴿قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ۝٣٠﴾ قال:

---

[1] Ibid.

[2] *Al-Kafi*, vol.1 p.337, 339, *Kamal ad-Deen* p.346, 351, 440, *Dala'il al-Imama* p.209, 290, *Taqreeb al-Ma'arif* p.191, *al-Ghayba* by at-Toossi p.161, *as-Sirat al-Mustaqeem*, vol.2 p.288, *Ithbat al-Hudat*, vol.3 p.443, 444, 485, *Wassa'il ash-Shia*, vol.8 p.96, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.374.

إذا فقدتم إمامَكم فمَن يأتيكم بإمام جديد؟

(17) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Musa bin al-Qassim from Mo'awiya al-Bajali that Ali bin Ja'far had asked his brother Musa bin Ja'far al-Kadhim[1] (s) about the interpretation of the Qur'anic verse, "Say: Have you considered if your water should go down, who is it then that will bring you flowing water."[2] Imam al-Kadhim (s) said:

"It means: if you lose your imam, then who will bring you another imam?"

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad al-Aadami from Musa bin al-Qassim bin Mo'awiya al-Bajali from Ali bin Ja'far from his brother Musa bin Ja'far al-Kadhim (s).[3]

١٨ - حدثنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي العباسي عن محمد بن أحمد القلانسي، عن أيوب بن نوح، عن صفوان بن يحيى، عن عبد الله بن بكير، عن زرارة قال:

سمعت أبا جعفر عليه السلام يقول: **إن للقائم عليه السلام غيبةً، ويجحده أهله.**

قلت: و لم ذلك؟

قال: يخاف - وأومأ بيده إلى بطنه -.

(18) Ali bin Ahmad al-Bandaneeji narrated from Abdullah bin Musa al-Alawi al-Abbasi from Muhammad bin Ahmad al-Qalanisi from Ayyoob bin Noah from Safwan bin Yahya from Abdullah bin Bukayr that Zurara had said: I heard Abu Ja'far al-Baqir (s) saying:

"Al-Qa'im (s) disappears and his kin (companions) deny him."

I said: "Why is that?"

---

[1] The seventh imam of the Shia.

[2] Qur'an, 67:30.

[3] *Al-Kafi*, vol.1 p.339, *Ta'weel al-Aayat*, vol.2 p.708, *Ithbat al-Hudat*, vol.3 p.44, *Tafseer al-Burhan*, vol.4 p.366, 367, *al-Mahajja* p.231, *Biharul Anwar*, vol.24 p.100, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.455.

He said: "He fears." And he pointed with his hand at his abdomen showing that he fears to be killed."[1]

١٩ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن أحمد بن الحسن، عن أبيه، عن ابن بكير، عن زرارة، عن عبد الملك بن أعين قال: سمعت أبا جعفر عليه السلام يقول:

إنّ للقائم عليه السلام غيبة قبل أن يقوم.

قلت: ولِمَ؟

قال: يخاف - وأومأ بيده إلى بطنه - يعني القتلَ.

(19) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al-Hasan from his father from ibn Abu Bukayr from Zurara that Abdul Melik bin A'yun had said: I heard Abu Ja'far al-Baqir (s) saying:

"Al-Qa'im (s) disappears before his rising."

I asked: "Why?"

He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing".[2]

٢٠ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن العباس بن عامر بن رباح، عن ابن بكير، عن زرارة قال: سمعت أبا جعفر الباقر عليه السلام يقول:

إن للغلام غيبةً قبل أن يقوم، وهو المطلوب تراثه.

قلت: و لم ذلك؟

قال: يخاف - وأومأ بيده إلى بطنه - يعني القتل.

---

[1] *Ilal ash-Sharayi'* p.1 p.246, *Kamal ad-Deen* p.481, *al-Ghayba* by at-Toossi p.332, *Ithbat al-Hudat*, vol.3 p.487, *Hilyatul Abrar*, vol.20 p.589, 592, 593, *Biharul Anwar*, vol.52 p.91, 97, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.232.

[2] *Ilal ash-Sharayi'* p.1 p.246, *Kamal ad-Deen* p.481, *al-Ghayba* by at-Toossi p.332, *Ithbat al-Hudat*, vol.3 p.487, *Hilyatul Abrar*, vol.20 p.589, 592, 593, *Biharul Anwar*, vol.52 p.91, 97, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.232.

(20) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Abbas bin Aamir bin Rabah from ibn Bukayr that Zurara had said: I heard Abu Ja'far al- Baqir (s) saying:

"Al-Qa'im disappears before his rising."

I asked: "Why?"

He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing".[1]

٢١ - وحدثنا أحمد بن محمد بن سعيد قال: حدثنا أبو محمد عبد الله بن أحمد بن المستورد الأشجعي قال: حدثنا محمد بن عبيد الله أبو جعفر الحلبي، قال: حدثنا عبد الله بن بكير، عن زرارة، قال: سمعت أبا عبد الله جعفراً عليه السلام يقول:

إن للقائم عليه السلام غيبة قبل أن يقوم.

قلت: و لم ذلك؟

قال: إنه يخاف - وأوما بيده إلى بطنه - يعنى القتل.

(21) Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad Abdullah bin Ahmad bin al-Mustawrid al-Ashja'iy from Muhammad bin Obaydillah Abu Ja'far al-Halabi from Abdullah bin Bukayr that Zurara had said: I heard Abu Abdullah Ja'far as-Sadiq (s) saying:

"Al-Qa'im disappears before his rising."

I asked: "Why?"

He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing".

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ja'far bin Muhammad from al-Hasan bin Mo'awiya from Abdullah bin Jibilla from Abdullah bin Bukayr from Zurara from Abu Abdullah as-Sadiq (s).[2]

---

[1] Ibid.

[2] *Al-Kafi*, vol.1 p.337, 338, 340, 342, *Kamal ad-Deen* p.342, 346, 481, *Dala'il al-Imama* p.293, *Taqreeb al-Ma'arif* p.188, *Kanzul Fawa'id*, vol.1 p.374, *al-Ghayba* by at-Toossi p.332, *I'lam al-Wara* p.405, *al-Khara'ij wel Jara'ih*, vol.2 p.956, *Jamal al-Ussboo'* p.520, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.446.

٢٢ - حدثنا محمد بن همام، عن جعفر بن محمد بن مالك، قال: حدثني أحمد بن ميثم، عن عبيد الله بن موسي عن عبد الأعلى بن حصين الثعلبي، عن أبيه قال:

لقيت أبا جعفر محمد بن علي عليه السلام في حج أو عمرة فقلت له: كبرت سنّي ودقّ عظمي فلست أدري يُقضى لي لقاؤك أم لا، فاعهد إليّ عهداً وأخبرني متى الفرج؟

فقال: **إنّ الشريدَ الطريد الفريد الوحيد المفرد من أهله الموتور بوالده، المُكنّى بعمّه هو صاحبُ الرايات، واسمه اسم نبيٍّ.**

فقلت: أعِد عليّ.

فدعا بكتاب أدم أو صحيفة فكتب لي فيها.

(22) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Ahmad bin Maytham from Obaydillah bin Musa from Abdul A'la bin Hussayn ath-Tha'labi that his father had said:

"Once I met Abu Ja'far Muhammad bin Ali (al-Baqir) (s) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be."

He said: "The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be like a prophet's name, will the man of the banners."

I said: "Would you please repeat that to me?"

He asked for a piece of leather or a tablet and wrote that down to me."[1]

(23) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya bin Shayban from Younus bin Kulayb from Mo'awiya bin Hisham from Sabah from Salim al-Ashall that Hussayn at-Taghlubi[2] had said: "Once I met Abu Ja'far Muhammad bin Ali (al-

---

[1] *Dala'il al-Imama* p.261, *Ithbat al-Hudat*, vol.3 p.535, *Biharul Anwar*, vol.51 p.37, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.235.

[2] Perhaps it is ath-Tha'labi.

Baqir) (s) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be." He said: "The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be like a prophet's name, will be the man of the banners." When he finished his talk, he looked at me and said: "Did you memorize it or shall I write it down to you?" I said: "If you like!" He asked for a piece of leather or a tablet. He wrote down what he said to me and gave me the book." Salim said: "Hussayn showed us the book. He read what there was in it before us and then said: This is the book of Abu Ja'far (al-Baqir) (s)."[1]

٢٤ - وحدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني عباد بن يعقوب، قال: حدثني الحسن بن حماد الطائي، عن أبي الجارود عن أبي جعفر محمد بن علي عليهما السلام أنه قال:

صاحبُ هذا الأمر هو الطريدُ الشريد الموتورُ بأبيه، المكنّى بعمه، المفردُ من أهله، اسمُه اسم نبي.

(24) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from al-Hasan bin Hammad at-Ta'iy from Abul Jarood that Abu Ja'far Muhammad bin Ali al-Baqir (s) had said:

"The man of this matter is the homeless, fugitive man, who loses his father, who is surnamed with his uncle's name, who is separated from his family and whose name is like a prophet's name."[2]

٢٥ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد قراءة عليه من كتابه قال: حدثنا الحسن بن محمد الحضرمي، قال: حدثنا جعفر بن محمد عليهما السلام. وعن يونس بن يعقوب عن سالم المكي، عن أبي الطفيل قال : قال لي عامر بن واثلة:

---

[1] *Dala'il al-Imama* p.261, *Ithbat al-Hudat*, vol.3 p.535, *Biharul Anwar*, vol.51 p.37, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.235.

[2] *Dala'il al-Imama* p.261, *Ithbat al-Hudat*, vol.3 p.535, *Biharul Anwar*, vol.51 p.37, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.235.

إنّ الذي تطلبون وترجون إنما يخرج من مكة، وما يخرج من مكة حتى يرى الذي يحب، ولو صار أن يأكل الأغصان أغصان الشجرة.

(25) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from al-Hasan bin Muhammad al-Hadhrami and also it was narrated by Younus bin Ya'qoob from Salim al-Mekki from Abut-Tufayl Aamir bin Wathila that Abu Ja'far bin Muhammad as-Sadiq (s) had said:

"The one, whom you want and expect, will rise (and set out) from Mecca. He will not rise until he sees what pleases him even if he is obliged to eat the leaves of the trees."[1]

Is there another way clearer than the way, with which the infallible imams (s) have declared and explained the matter of the disappearance to their Shia? Will one doubt the disappearance and the reappearance of al-Qa'im (s) after all these clear traditions?

٢٦ – حدثنا به محمد بن همام قال: حدثنا أحمد بن مابنداذ قال: حدثنا أحمد بن هلال، قال: حدثنا أحمد بن علي القيسي، عن أبي الهيثم الميثمي عن أبي عبد الله جعفر بن محمد عليه السلام أنه قال:

إذا توالت ثلاثة أسماء محمد وعلي والحسن كان رابعهم قائمَهم.

(26) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Ahmad bin Ali al-Qayssi from Abul Haytham al-Maythami that Abu Abdullah as-Sadiq (s) had said:

"If three names (of the infallible imams); Muhammad, Ali and al-Hasan succeed, then the fourth will be al-Qa'im."[2]

٢٧ – محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد بن عيسى بن عبيد، عن محمد بن أبي يعقوب البلخي قال: سمعت أبا الحسن الرضا عليه السلام يقول:

---

[1] *Biharul Anwar*, vol.51 p.38, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.499.

[2] *Ithbat al-Wassiyya* p.227, *Kamal ad-Deen* p.333, 334, *Kifayatul Athar* p.280, *al-Ghayba* by at-Toossi p.233, *I'lam al-Wara* p.403, *Ithbat al-Hudat*, vol.3 p.470, *Biharul Anwar*, vol.51 p.38, 143, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.349.

إنكم ستُبتلون بما هو أشدّ وأكبر، تُبتلَون بالجنين في بطن أمّه والرضيع حتى يقال: غاب ومات، ويقولون: لا إمام، وقد غاب رسول الله ﷺ وغاب وغاب وها أنا ذا أموت حتف أنفي.

(27) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from Muhammad bin Eessa bin Obayd that Muhammad bin Abu Ya'qoob al-Balkhi had heard Abul Hasan ar-Redha (s) saying:

"You are going to be tried with a great test. You are going to be tried with the fetus while still in its mother's womb and with the suckling[1] until it is said: he has disappeared and he has died. They say: "There is no Imam." The Prophet (s) has disappeared and disappeared and I am going to die as well."[2]

٢٨ – وحدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ وعبد الله بن جعفر الحميري قالا: حدثنا أحمد بن هلال، قال: حدثنا الحسن بن محبوب الزراد قال: قال لي الرضا عليه السلام:

إنه يا حسَنُ سيكون فتنة صماء صيلم يذهب فيها كلّ وليجة وبطانة. (وفي رواية: يسقط فيها كل وليجة وبطانة) وذلك عند فقدان الشيعة الثالثَ من ولدي، يحزن لفقده أهلُ الأرض والسماء. كم من مؤمن ومؤمنة متأسف متلهف حيران حزين لفقده.

(28) Muhammad bin Hammam narrated from Ahmad bin Mabindath and Abdullah bin Ja'far al-Himari from Ahmad bin Hilal that al-Hasan bin Mahboob al-Zarrad had said: Imam ar-Redha (s) said:

"O Hasan, There will be a dark sedition, in which close friends and near relatives will perish. That will occur when the Shia miss the fourth descendant of mine. The people of the earth and the inhabitants of the Heaven will be sad for missing him. Many faithful men and faithful women will be regretful, confused and sorrowful because of missing him."

ثم أطرق، ثم رفع رأسه، وقال: بأبي وأمي سميّ جدي وشبيهي وشبيه موسى بن عمران، عليه جيوب النور يتوقد من شعاع ضياء القدس، كأني به آيس ما كانوا، قد نودوا نداء

[1] Concerning the vague birth of Imam al-Mahdi (s).
[2] *Biharul Anwar*, vol.51 p.155, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.159.

يسمعه مَن بالبعد كما يسمعه من بالقرب، يكون رحمة على المؤمنين، وعذاباً على الكافرين.

He pondered for a while and then he raised his head and said: "He is the namesake of my grandfather (Prophet Muhammad). He looks like me and looks like Prophet Moses (s). Upon him there are rays of light emitting from the light of the Divine holiness. As if I see that people despair of him so much but they will be called with a call heard by the all whether far or near they are. He will be as mercy upon the believers and as torment upon the unbelievers."

فقلت: بأبي وأمي أنت، وما ذلك النداء؟

قال: ثلاثة أصوات في رجب، أولها: ألا لعنة الله على الظالمين. والثاني: أزفت الآزفة يا معشر المؤمنين. والثالث يرَون يداً بارزاً مع قرن الشمس ينادي: ألا إن الله قد بعث فلاناً على هلاك الظالمين. فعند ذلك يأتي المؤمنين الفرج، ويشفي الله صدورهم، ويذهب غيظ قلوبهم.

I said: "May my father and mother die for you! What will that call be?"

He said: "There will be three sayings in the month of Rajab; the first is "Now surely the curse of Allah is on the unjust,"[1] the second is "The threatened Hour is nigh, O believers!" and the third is that people will see a protruding hand with the disk of the sun calling: "Allah has sent so-and-so to destroy the unjust". Then deliverance comes to the believers and Allah relieves their hearts and takes distresses away from them."[2]

٢٩ - محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن أحمد المديني، قال: حدثنا علي بن أسباط، عن محمد بن سنان، عن داود بن كثير الرقي قال:

---

[1] Qur'an, 11:18.

[2] *Dala'il al-Imama* p.245, *Mukhtasar Basa'ir ad-Darajat* p.214, *ar-Raj'a* by al-Astarabadi p.159, *Muntakhab al-Athar* p.442, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.170.

قلت لأبي عبد الله عليه السلام: جعلت فداك، قد طال هذا الأمر علينا حتى ضاقت قلوبنا ومتنا كمداً.

فقال: **إن هذا الأمر آيس ما يكون منه وأشدّه غمّاً ينادى منادٍ من السماء باسم القائم واسم أبيه.**

فقلت له: جعلت فداك ما اسمه؟

فقال: **إسمه اسم نبيّ، واسم أبيه اسمُ وصي.**

(29) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin Ahmad al-Madeeni from Ali bin Asbat from Muhammad bin Sinan that Dawood bin Katheer ar-Riqqi had said: I said to Abu Abdullah as-Sadiq (s):

"May I die for you! Deliverance has not come. Our hearts are depressed and we are about to die of sadness."

He said: "Deliverance comes when people become desperate and distressed to the full and then a caller will call out from the Heaven with the name of al-Qa'im and the name of his father."

I said: "May I die for you! What is his name?"

He said: "His name is like the name of one of the prophets and his father's name is like the name of one of the guardians."[1]

٣٠ - وحدثنا أحمد بن محمد بن سعيد قال: حدثني محمد بن علي التيملي، عن محمد بن إسماعيل بن بزيع وحدثني غير واحد، عن منصور بن يونس بزرج، عن إسماعيل بن جابر، عن أبي جعفر محمد بن علي عليهما السلام أنه قال:

يكون لصاحب هذا الأمر غيبةٌ في بعض هذه الشعابِ - وأومأ بيده إلى ناحية ذي طوى - **حتى إذا كان قبل خروجه أتى المولى الذي كان معه حتّى يلقى بعض أصحابه، فيقول: كم أنتم ههنا؟ فيقولون: نحو من أربعين رجلاً، فيقول: كيف أنتم لو رأيتم صاحبكم؟ فيقولون: واللهِ لو ناوى بنا الجبال لناويناها معه. ثم يأتيهم من القابلة ويقول: أشيروا إلى**

[1] *Ithbat al-Hudat*, vol.3 p.535, *Biharul Anwar*, vol.51 p.38, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.453.

رؤسائكم أو خياركم عشرة، فيشيرون له إليهم، فينطلق بهم حتى يلقوا صاحبهم، ويعدهم الليلة التي تليها.

(30) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Ali at-Taymali from Muhammad bin Issma'eel bin Buzay' and also it was narrated from some ones from Mansoor bin Younus bin Bazraj from Issma'eel bin Jabir that Abu Ja'far Muhammad bin Ali al-Baqir (s) had said:

"The man of this matter will disappear in one of these mountain passes-he pointed with his hand towards Thi Tuwa.[1] Before his rising, the guardian, who has been with him, comes to meet some of his companions. He asks them: How many persons are you?"

They say: "We are about forty men."

He says: "What will you do if you see your man?"

They say: "By Allah, if he wants us to move the mountains for him, we will do."

Then he says to them: "Choose ten of your chiefs or the best of you!"

They do and he sets out with them to meet their man. He promises to meet them in the next night."

ثم قال أبو جعفر عليه السلام: والله لكأني أنظر إليه وقد أسند ظهره إلى الحجر فينشد الله حقه ثم يقول: يا أيها الناس مَن يحاجني في الله فأنا أولى الناس بالله، أيها الناس من يحاجني في آدم فأنا أولى الناس بآدم، أيها الناس من يحاجني في نوح فأنا أولى الناس بنوح، أيها الناس من يحاجني في إبراهيم فأنا أولى الناس بإبراهيم، أيها الناس من يحاجني في موسى فأنا أولى الناس بموسى، أيها الناس من يحاجني في عيسى فأنا أولى الناس بعيسى، أيها الناس من يحاجني في محمد فأنا أولى الناس بمحمد صلى الله عليه وآله، أيها الناس من يحاجني في كتاب الله فأنا أولى الناس بكتاب الله. ثم ينتهي إلى المقام فيصلي عنده ركعتين وينشد الله حقه.

[1] Thi Tuwa is a place near Mecca.

ثم قال أبو جعفر عليه السلام: وهو والله المضطر الذي يقول الله فيه ﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾ فيه نزلت وله.

Then Abu Ja'far al-Baqir (s) added: "By Allah, as if I see him leaning against the Rock (of the Kaaba) and saying: "O people, whoever argues with me about Allah, I am worthier of Allah than all of the people. O people, whoever argues with me about Adam, I am worthier of Adam than all the people. Whoever argues with me about Noah, I am worthier of Noah. Whoever argues with me about Abraham, I am worthier of Abraham. Whoever argues with me about Moses, I am worthier of Moses. Whoever argues with me about Jesus Christ, I am worthier of Jesus Christ. O people, whoever argues with me about Muhammad, I am worthier of Muhammad. Whoever argues with me about the Book of Allah, I am worthier of the Book of Allah." Then he comes to the temple (of Abraham) and offers two rak'as-prayer before it. By Allah, he is the distressed one, about whom Allah has said, 'Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth...?'[1] This verse has been revealed about him and for him."[2]

٣١ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن أبي الجارود، قال: سمعت أبا جعفر عليه السلام يقول:

لا يزالون ولا تزال حتى يبعث الله لهذا الأمر مَن لا يدرون خُلق أم لم يخلق.

(31) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

---

[1] Qur'an, 27:62.

[2] *Tafseer* al-Ayyashi, vol.2 p.56, 140, *Tafseer* al-Qummi, vol.2 p.205, *Al-Kafi*, vol.8 p.313, *Majma'ul* Bayan, vol.5 p.144, *Iqd ad-Durar* p.133, *Ta'weel al-Aayat*, vol.1 p.223, *Burhan al-Muttaqi* p.171, *Manhaj as-Sadiqeen*, vol.4 p.454, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.26.

"People are still (confused and distressed) expecting until Allah sends for this matter (deliverance) one that people have not known whether he has been created yet or not."[1]

٣٢ - حدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، عن محمد بن الحسين بن أبي الخطاب وقد حدثني عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى قإلاّ جميعاً: حدثنا محمد بن سنان، عن أبي الجارود عن أبي جعفر الباقر عليه السلام قال:

لا تزالون تمدّون أعناقكم إلى الرجل منا تقولون: هو هذا فيذهب الله به حتى يبعث الله لهذا الأمر من لا تدرون وُلد أم لم يولد، خُلق أم لم يخلق.

(32) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin al-Husayn bin Abul Khattab, and Abdullah bin Ja'far al-Himyari narrated from Ahmad bin Muhammad bin Eessa all from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

"You stretch your heads towards any one of us and say: It is he (our man). And Allah makes them (the imams) die one after the other until He sends for this matter one, whom you do not know whether he is born or not or whether he is created yet or not."[2]

٣٣ - حدثنا علي بن أحمد، عن عبيد الله بن موسى، عن محمد بن أحمد القلانسي، عن محمد بن علي، عن محمد بن سنان، عن أبي الجارود قال: سمعت أبا جعفر عليه السلام يقول:

لا يزال ولا تزالون تمدون أعينكم إلى رجل تقولون: هو هذا إلاّ ذهب حتى يبعث الله من لا تدرون خلق بعد أم لم يخلق.

(33) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Muhammad bin Ali from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

"Whenever you turn your eyes toward a man and say that it is he (the man of this matter), he goes to the better world until Allah

---

[1] *Ithbat al-Hudat*, vol.3 p.535, *Biharul Anwar*, vol.51 p.139, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.228.
[2] Ibid.

sends one, whom you do not know whether he has been created yet or not."[1]

٣٤ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي قال: حدثنا محمد بن علي، عن محمد بن سنان، عن رجل، عن ابي جعفر عليه السلام أنه قال:

لا تزالون ولا تزال حتى يبعث الله لهذا الأمر من لا تدرون خلق أم لم يخلق.

(34) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan from someone that Abu Ja'far al-Baqir (s) had said:

"You still expect (deliverance) until Allah sends for this matter one, whom you do not know whether he is created or not."[2]

These traditions are clear in referring to the twelfth imam (al-Mahdi) because there has not been any disagreement about the birth of any one of the other eleven imams or about their existence or inexistence besides that none of people has said that any of these eleven imams has disappeared or that seditions have occurred in religion during their periods or confusion has spread among people about the condition of those imams except this imam (al-Qa'im).

Imam Abu Abdullah as-Sadiq (s) has declared that when saying: "If three names (of the imams); Muhammad, Ali and al-Hasan succeed, the fourth (imam) will be al-Qa'im."

The will of Allah has determined to make this imam disappear in order to try the people during this disappearance of the authority of Allah and to sift the pure ones, who submit to Allah by believing in His authority even if the authority is not among them and who believe that Allah will never leave the world without an authority even if the person of that authority is absent.

---

[1] Ibid.
[2] Ibid.

٣٥ - أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، قال: حدثنا يحيى بن سالم، عن أبي جعفر الباقر عليه السلام أنه قال:

صاحب هذا الأمر أصغرنا سناً وأخملُنا شخصاً.

قلت: متى يكون ذاك؟

قال: إذا سارت الركبان ببَيعة الغلام، فعند ذلك يرفع كل ذي صيصية لواء، فانتظروا الفرج.

(35) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Salim that Abu Ja'far al-Baqir (s) had said:

"The man of this matter is the youngest and obscurest one of us."

Yahya asked him: "When will that (deliverance) be?"

He said: "When delegations go to pay homage to a young boy and every fort (powerful chief) raises a flag (becomes independent) then you expect deliverance."[1]

No one of the infallible imams has become imam while he is yet too young except this imam (al-Mahdi), whom Allah has granted the imamate and wisdom while he is yet a child as Jesus Christ and Yahya bin Zachariah, whom Allah has granted the Book, prophethood, knowledge and wisdom while yet children.

The evidence for that is the saying of Abu Abdullah as-Sadiq (s) "He (al-Qa'im) has aspects of four prophets...). One of them is Jesus the son of Marry (s), who has been granted wisdom, knowledge and prophethood while yet a child.

٣٦ - حدثنا محمد بن همام قال: حدثنا أحمد بن ما بنداذ قال: حدثنا أحمد بن هلال، عن أمية بن علي القيسي قال:

قلت لأبي جعفر محمد بن علي الرضا عليه السلام: مَن الخلف بعدك؟

[1] *Dala'il al-Imama* p.258, *Ithbat al-Hudat*, vol.3 p.535, *Biharul Anwar*, vol.51 p.38, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol. 3 p.259.

فقال: ابني عليّ وابنا عليّ. ثم أطرق ملياً ثم رفع رأسه ثم قال: إنها ستكون حيرة.

قلت: فإذا كان ذلك فإلى أين؟

فسكت ثم قال: لا أين - حتى قالها ثلاثا.

فأعدتُ عليه، فقال: إلى المدينة.

فقلت: أي المدن؟ فقال: مدينتنا هذه، وهل مدينة غيرها؟

(36) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal that Umayya bin Ali al-Qayssi had said: I said to Abu Ja'far Muhammad bin Ali al-Jawad[1] (s): Who is the successor after you?"

He said: "My son Ali and Ali's two sons."

He pondered for a while and then raised his head and said: "Confusion will occur then."

I said: "If that occurs, where will we go then?"

He kept silent and then said: "Nowhere!" He repeated it three times.

I repeated my question.

He said: "To Medina."

I said: "Which Medina?"

He said: "This Medina. Is there another one than ours?"

The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Ahmad bin al-Husayn from Ahmad bin Hilal from Umayya bin Ali al-Qayssi.[2]

---

[1] He is the ninth imam of the Shia.

[2] *Ithbat al-Wassiyya* p.193, *Kifayatul Athar* p.280, *Ithbat al-Hudat*, vol.3 p.356, *Hilyatul Abrar*, vol.2 p.478, *Biharul Anwar*, vol.51 p.156, 158, *Bisharatul Islam* p.159, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.184.

٣٧ - حدثنا محمد بن همام قال: حدثني أبو عبد الله محمد بن عصام قال: حدثنا أبو سعيد سهل بن زياد الآدمي، قال: حدثنا عبد العظيم بن عبد الله الحسني، عن أبي جعفر محمد بن علي الرضا عليه السلام أنه سمعه يقول:

إذا مات ابني عليّ بدا سراج بعده ثم خفيَ، فويل للمرتاب وطوبى للغريب الفارّ بدينه، ثم يكون بعد ذلك أحداث تشيب فيها النواصي ويسير الصم الصلاب.

(37) Muhammad bin Hammam narrated from Abu Abdullah Muhammad bin Issam from Abu Sa'eed Sahl bin Ziyad al-Aadami from Abdul Adheem bin Abdullah al-Hasani that Abu Ja'far Muhammad bin Ali al-Jawad (s) had said:

"When my son Ali dies another lamp will shine after him and then disappearance will be there. Woe unto the doubter and blessed is he, the stranger and the fleer with his religion. After that there will be terrible events that make the young old and make mountains move from their places."[1]

Which confusion is greater than this one, which has made masses of people deviate from the straight path because of doubting, weak faith and impatience before sufferings? Only the sincere believers, and how few they are, has succeeded in this test and has kept to the path of Muhammad (s) and the progeny of Muhammad (s).

٣٨ - حدثنا محمد بن يعقوب الكليني قال: حدثنا محمد بن يحيى، عن أحمد بن إدريس، عن محمد بن أحمد، عن جعفر بن القاسم، عن محمد بن الوليد الخزاز، عن الوليد بن عقبة، عن الحارث بن زياد، عن شعيب، عن أبي حمزة قال:

دخلت على أبي عبد الله عليه السلام فقلت له: أنت صاحب هذا الأمر؟

فقال: لا.

فقلت: فولدك؟

فقال: لا.

---

[1] *Ithbat al-Hudat*, vol.3 p.535, *Biharul Anwar*, vol.51 p.157, *Bisharatul Islam* p.158, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.184.

فقلت: فولد ولدك؟

فقال: لا.

قلت: فولد ولد ولدك؟

قال: لا.

قلت: فمن هو؟

قال: الذي يملأها عدلاً كما مُلئت ظلماً وجوراً، لعلى فترة من الأئمة يأتي كما أن النبي ﷺ بعث على فترة من الرسل.

(38) Muhammad bin Ya'qoob al-Kulayni narrated from Muhammad bin Yahya from Ahmad bin Idreess from Muhammad bin Ahmad from Ja'far bin al-Qassim from Muhammad bin al-Waleed al-Khazzaz from al-Waleed bin Aqaba from al-Harith bin Ziyad that Shu'ayb bin Abu Hamza had said:

"Once I came to Abu Abdullah as-Sadiq (s) and said to him: Are you the man of this matter?"

He said: "No."

I said: "Is he your son?"

He said: "No."

I said: "Is he your grandson?"

He said: "No."

I said: "Is he your grandson's son?"

He said: "No."

I said: "Who is he then?"

He said: "It is he, who will fill the world with justice after it has been filled with injustice and oppression. He will come after a

cessation of imams as Prophet Muhammad (s) has been sent after a cessation of prophets."[1]

٣٩ - حدثنا محمد بن يعقوب قال: حدثنا علي بن محمد، عن بعض رجاله، عن أيوب بن نوح، عن أبي الحسن الثالث عليه السلام أنه قال:

إذا رفع علمكم من بين أظهرِكم فتوقعوا الفرج من تحت أقدامكم.

(39) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from some of his companions from Ayyoob bin Noah that Abul Hasan ar-Redha (s) had said:

"If your knowledge has been removed from among you, then expect deliverance to come soon."[2]

٤٠ - محمد بن يعقوب قال: حدثنا أبو علي الأشعري، عن محمد بن حسان، عن محمد بن علي، عن عبد الله بن القاسم، عن المفضل بن عمر، عن أبي عبد الله عليه السلام أنه سئل عن قول الله عز وجل ﴿فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ ۝﴾ قال:

إنّ منّا إماماً مستتراً، فإذا أراد الله عزّ ذِكره إظهارَ أمرِه نكت في قلبه نكتةً فظهر فقامَ بأمر الله عز وجل.

(40) Muhammad bin Ya'qoob narrated from Abu Ali al-Ash'ari from Muhammad bin Hassaan from Muhammad bin Ali from Abdullah bin al-Qassim from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (s) had been asked about this Qur'anic verse, "For when the trumpet is sounded,"[3]and he had said:

---

[1] *Al-Kafi*, vol.1 p.341, *Iqd ad-Durar* p.158, *Ithbat al-Hudat*, vol.3 p.445, *Biharul Anwar*, vol.51 p.39, *Muntakhab al-Athar* p.249, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.352.

[2] *Al-Kafi*, vol.1 p.341, *Ithbat al-Wassiyya* p.226, *Kamal ad-Deen* p.381, *Ithbat al-Hudat*, vol.3 p.446, *Biharul Anwar*, vol.51 p.155, 159, Mir'at al-Oqool, vol.4 p.56, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.207.

[3] Qur'an, 74:8.

"From among us there will be a hidden imam. When Allah wants him to rise, He will prick him in the heart and he will appear to execute the order of Allah."[1]

٤١ - حدثنا محمد بن يعقوب قال: حدثنا عدة من أصحابنا، عن أحمد بن محمد عن الحسن بن علي الوشاء، عن علي بن أبي حمزة، عن أبي بصير عن أبي عبد الله عليه السلام أنه قال:

لا بُدّ لصاحب هذا الأمر من غيبة ولا بدّ له في غيبته من عزلة، ونعم المنْزل طيبة، وما بثلاثين من وحشة.

(41) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from al-Hasan bin Ali al-Washsha' from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"The man of this matter must disappear and he is to be in isolation during his disappearance. How good abode Tayba[2] is! No loneliness is among thirty!"[3]

٤٢ - وأخبرنا محمد بن يعقوب، عن عدة من رجاله، عن أحمد بن محمد، عن علي بن الحكم، عن أبي أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا عبد الله عليه السلام يقول:

إنْ بلغَكم عن صاحبكم غيبةٌ فلا تنكروها.

(42) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from Ali bin al-Hakam from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that Abu Abdullah as-Sadiq (s) had said:

"If you are informed that your man has disappeared, do not deny that."

The same was narrated by Muhammad bin Ya'qoob from Ali bin Ibraheem bin Hashim from Muhammad bin Abu Omayr from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim.[1]

---

[1] *Al-Kafi*, vol.1 p.343, *Ithbat al-Wassiyya* p.228, *Kamal ad-Deen* p.349, *al-Ghayba* by at-Toossi p.164, *Rijal* al-Kashshi p.192.

[2] Tayba is one of the names of Medina.

[3] *Al-Kafi*, vol.1 p.340, *Taqreeb al-Ma'arif* p.190, *Ithbat al-Hudat*, vol.3 p.445, *Biharul Anwar*, vol.52 p.157.

٤٣ - حدثنا علي بن الحسين المسعودي قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي عبد الله عليه السلام أنه قال:

لو قد قام القائم لأنكَرَه الناس لأنّه يرجع إليهم شاباً موفقاً، لا يثبت عليه إلاّ مَن قد أخذ الله ميثاقَه في الذرّ الأول.

(43) Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (s) had said:

"When al-Qa'im (s) rises, people will deny him because he will come back to them as a young man. No one will remain believing in him except those, with whom Allah has made a covenant since the first creation."

In another tradition he had said:

وإنّ مِن أعظم البلية أن يخرج إليهم صاحبُهم شاباً وهم يحسبونه شيخاً كبيراً.

"It is a great affliction, that when their man (al-Qa'im) appears to them young while they think that he is an old man."[2]

٤٤ - محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثني عمر بن طرخان، قال: حدثنا محمد بن إسماعيل، عن علي بن عمر بن علي بن الحسين عليهم السلام عن أبي عبد الله جعفر بن محمد عليهما السلام أنه قال:

القائم من ولدي يعمّر عمرَ الخليل عشرين ومِائة سنة يدرى به، ثم يغيب غيبة في الدهر ويظهر في صورة شاب موفق ابن اثنتين وثلاثين سنة، حتى ترجع عنه طائفة من الناس، يملأُ الأرضَ قسطاً وعدلاً كما ملئت ظلماً وجوراً.

---

[1] *Al-Kafi*, vol.1 p.338, 340, *al-Ghayba* by at-Toossi p.160, *Ithbat al-Hudat*, vol.3 p.439, 444, *Biharul Anwar*, vol.51 p.146.

[2] *Al-Ghayba* by at-Toossi p.420, *Iqd ad-Durar* p.41, *Muntakhab al-Anwar al-Mudhee'a* p.188, *Ithbat al-Hudat*, vol.3 p.512, 536, 583, 608, *Hilyatul Abrar*, vol.2 p.583.

(44) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Umar bin Tarkhan from Muhammad bin Issma'eel from Ali bin Umar bin Ali bin al-Husayn (s) that Abu Abdullah Ja'far bin Muhammad as-Sadiq (s) had said:

"Al-Qa'im is one of my descendants. His old is like Abraham's old; one hundred and twenty years. He is recognized and then he disappears for a period of time and then he reappears as a young man of thirty-two years old. Some groups of people deviate from him. He fills the world with justice after it has been filled with injustice and oppression."[1]

٤٥ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن إبراهيم بن هاشم، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي عبد الله عليه السلام أنه قال:

يقوم القائم وليس في عنقه بيعة لأحد.

(45) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Hashim from Hammad bin Eessa from Ibraheem bin Umar al-Yamani that Abu Abdullah as-Sadiq (s) had said:

"Al-Qa'im will rise and he has not paid homage to anyone at all."[2]

٤٦ - حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام أنه قال:

يقوم القائم وليس لأحد في عنقه عقد ولا عهد ولا بيعة.

(47) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Dala'il al-Imama* p.258, *al-Ghayba* by at-Toossi p.420, *Ithbat al-Hudat*, vol.3 p.511, *Hilyatul Abrar*, vol.2 p.584, *Biharul Anwar*, vol.52 p.287.

[2] Refer to the references of the previous tradition and *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.373.

"Al-Qa'im will rise and he has not paid homage to any one nor has he had a bond or a covenant with anyone at all."[1]

IMAM ALI CONFIRMS THE DISAPPEARANCE

There are some traditions narrated from Imam Ali (s) confirming the occurrence of the disappearance of Imam al-Mahdi (s). The traditions talk about confusion and seditions (that occur during the absence of al-Qa'im) that no one will be saved from except those, who will be patient before sufferings and distresses.

١ - حدثنا به علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن محمد بن سنان، عن أبي الجارود، عن مزاحم العبدي، عن عكرمة بن صعصعة، عن أبيه قال: كان علي عليه السلام يقول:

لا تنفكّ هذه الشيعة حتى تكون بمنزلة المعز لا يدري الخابس على أيّها يضع يده فليس لهم شرف يشرفونه، ولا سناد يستندون إليه في أمورهم.

(1) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan from Abul Jarood from Muzahim al-Abdi from Akrima bin Sa'sa'a that his father had said: Ali (s) often said:

"The Shia come to a day that they become like the goats. The lion does not know which of them to catch. They will have no honor nor will they have a supporter to depend upon in their affairs."[2]

٢ - وأخبرنا علي بن الحسين بإسناده، عن محمد بن سنان، عن أبي الجارود، قال: حدثنا أبو بدر، عن عليم، عن سلمان الفارسي رحمه الله أنه قال:

لا ينفكّ المؤمنون حتى يكونوا كمواة المعز، لا يدري الخابس على أيّها يضع يده، ليس فيهم شرف يشرفونه ولاسناد يسندون إليه أمرهم.

(2) Ali bin al-Husayn narrated from Muhammad bin Sinan from Abul Jarood from Abu Badr from Olaym that Salman al-Farisi had said:

---

[1] Ibid.

[2] *Biharul Anwar*, vol.51 p.114, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.33.

"The believers come to a day that they become like the goats. The lion does not know which of them to catch. They will be with no honor nor will they have an assistant, to whom they refer their affairs."

٣ - وبه عن أبي الجارود، عن عبد الله الشاعر - يعني ابن عقبة - قال: سمعت علياً عليه السلام يقول:

كأني بكم تجولون جولان الإبل تبتغون مرعي، ولا تجدونها يا معشر الشيعة.

(3) Abul Jarood narrated that Abdullah (bin Aqaba) al-Sha'ir (the poet) had said: I heard Ali (s) saying:

"O people of Shia, as if I see you wandering about like the camels looking for a pasture but without finding any."[1]

٤ - وبه عن ابن سنان، عن يحيى بن المثنى العطار، عن عبد الله بن بكير؛ ورواه الحكم عن أبي جعفر عليه السلام أنه قال:

كيف بكم إذا صعدتم فلم تجدوا أحداً، ورجعتم فلم تجدوا أحداً!

(4) Bin Sinan narrated from Yahya bin al-Muthanna al-Attar, also it was narrated by al-Hakam that Abu Ja'far al-Baqir (s) had said:

"How about you if you go and you do not find anyone (to resort to) and you come back and you do not find anyone?"[2]

٥ - حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين بن أبي الخطاب قال: حدثني محمد بن سنان، عن أبي الجارود، عن أبي جعفر عليه السلام أنه سمعه يقول:

لا تزالون تنتظرون حتى تكونوا كالمعز المهولة التي لا يبالي الجازر أين يضع يدَه منها، ليس لكم شرف تشرفونه، ولا سند تسندون إليه أموركم.

(5) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from

---

[1] *Kamal ad-Deen* p.302, 304, *I'lam al-Wara* p.400, *Ithbat al-Hudat*, vol.3 p.463, 464, *Biharul Anwar*, vol.51 p.109, 114.

[2] *Biharul Anwar*, vol.51 p.139, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.231.

Muhammad bin Sinan that Abul Jarood had heard Abu Ja'far al-Baqir (s) saying:

"You still wait until you become like frightened goats that the butcher does not care on which of he puts his hand. You will be of no honor and no supporter, to whom you refer your affairs."[1]

Have these traditions referred save to the disappearance of the imam of deliverance, who is the honor, with which the Shia are honored, and to the disappearance of the means (the deputies) between him and his Shia? Are the deputies not the supporters, whom the Shia refer their affairs to during the disappearance of their imam (s) to be delivered to the imam?

By losing the imam and the means between them and their imam, the Shia become like the goats subjected to the test to be tried that which of them is to perish and which of them is to be saved.

These are what I have in my mind of traditions concerning the disappearance of Imam al-Mahdi (s), whereas there are so much many other traditions talking about the subject.

[1] *Biharul Anwar*, vol.52 p.110.

Chapter 11

BEING PATIENT IN WAITING FOR DELIVERANCE

١ - حدثنا أحمد بن محمد بن سعيد بن عقدة الكوفي قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن، قال: حدثنا إسماعيل بن مهران قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب بن حفص، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إنه قال لي أبي عليه السلام:

لا بدّ لنارٍ من آذربيجان، لا يقوم لها شيء، وإذا كان ذلك فكونوا أحلاسَ بيوتكم وألبدوا ما ألبدنا، فإذا تحرك متحركُنا فاسعوا إليه ولو حبواً، والله لكأني أنظر إليه بين الركن والمقام يبايع الناس على كتاب جديد، على العرب شديد. وقال: ويلٌ لطغاة العرب من شرّ قد اقترب.

(1) Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (s) had said: My father (s) has said to me:

There must be a fire (war) from Azerbaijan that leaves nothing. If it occurs, then you are to stay at homes and remain as we have remained. If our revolter (al-Qa'im) rises, you are to hasten to join him even crawling. By Allah, as if I see him between the temple (of Abraham) and the corner (of the Kaaba) being paid homage on a new covenant. He will be severe with the Arabs.

Woe unto the arrogants of the Arabs from an evil that is about to come."[1]

٢ - حدثنا أحمد بن محمد بن سعيد، عن بعض رجاله، عن علي بن عمارة الكناني، قال: حدثنا محمد بن سنان، عن أبي الجارود، عن أبي جعفر عليه السلام قال: قلت له عليه السلام: أوصني، فقال:

أوصيكَ بتقوى الله، وأن تلزمَ بيتك وتقعد في دهماء هؤلاء الناس، وإيّاك والخوارج منّا فإنهم ليسوا على شيء ولا إلى شيء، واعلم أن لبني أميّة مُلكاً لا يستطيع الناس أن تردعَه، وأن لأهل الحق دولةً إذا جاءت ولاّها الله لمن يشاء منا أهل البيت، فمَن أدركها منكم كان عندنا في السنام الأعلى، وإنْ قبضه الله قبل ذلك خار له، واعلم أنه لا تقوم عصابة تدفع ضيماً أو تُعزّ ديناً إلاّ صرعتهم المنيّة والبلية حتى تقوم عصابة شهدوا بدراً مع رسول الله صلى الله عليه وآله لا يواري قتيلهم ولا يرفع صريعهم ولا يُداوى جريحهم.

قلت: مَن هم؟

قال: **الملائكة.**

(2) Ahmad bin Muhammad bin Sa'eed narrated from some of his companions from Ali bin Imara al-Kinani from Muhammad bin Sinan that Abul Jarood had said: I said to Abu Ja'far al-Baqir (s): Please, advise me!" He said:

"I advise you to fear Allah, to stay at home and to be away from these masses of people. Beware of the Kharijites[2] because they are not on the straight path nor will they get to a pleasant end. Know that the Umayyads have a strong rule that people can not stand against. Know that the faithful people will have a state. If that happens, Allah will entrust one of us with it. If anyone of you lives until that time, he will be with us in the highest position (of Paradise) and if he dies before that, Allah will choose to him as He wills. Know that no group rising to resist oppression or to defend faith unless death is the end until a group, that has fought

[1] *Biharul Anwar*, vol.52 p.135.

[2] A sect of the Muslims that had seceded from Imam Ali (s) and had not believed in the infallible imams of Ahlul Bayt.

with the Prophet (s) in the battle of Badr and whose killed ones are not buried, whose felled ones are not lifted and whose wounded ones are not cured, rises."

I asked: "Who are they?"

He said: "The angels."[1]

٣ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن التيملي قال: حدثنا الحسن ومحمد ابنا علي بن يوسف، عن أبيهما، عن أحمد بن علي الحلبي، عن صالح بن أبي الأسود، عن أبي الجارود قال: سمعت أبا جعفر عليه السلام يقول:

ليس منّا أهل البيت أحد يدفع ضيماً ولا يدعو إلى حق إلاّ صرعته البليةُ حتى تقوم عصابة شهدت بدراً، لا يُوارى قتيلها ولا يُداوى جريحها.

قلت: مَن عنيَ أبو جعفر عليه السلام بذلك؟

قال: **الملائكة.**

(3) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan and Muhammad the sons of Ali bin Yousuf from their father from Ahmad bin Ali al-Halabi from Salih bin Abul Aswad that Abul Jarood had said: I heard Abu Ja'far al-Baqir (s) saying:

"None of us, Ahlul Bayt, resisting an oppression or inviting for a truth, unless death is his end until a group, that has fought in the battle of Badr and whose killed ones are not buried and whose wounded ones are not cured, rises."

I said: "Whom do you mean?"

He said: "The angels."[2]

---

[1] *Ithbat al-Hudat*, vol.3 p.536, *Biharul Anwar*, vol.52 p.136, Mustadrak al-Wassa'il, vol.11 p.35, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.267.

[2] Mustadrak al-Wassa'il, vol.11 p.36, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.266.

٤ - حدثنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سماعة بن مهران، عن أبي الجارود، عن القاسم بن الوليد الهمداني، عن الحارث الأعور الهمداني قال: قال أمير المؤمنين عليه السلام على المنبر:

إذا هلك الخاطب وزاغ صاحب العصر وبقيت قلوب تتقلب فمن مخصب ومجدب، هلك المتمنّون واضمحل المضمحلّون، وبقي المؤمنون، وقليل ما يكونون ثلاثمائة أو يزيدون، تُجاهد معهم عصابةٌ جاهدت مع رسول الله صلى الله عليه وآله يوم بدر، لم تُقتل ولم تَمُت.

(4) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Suma'a bin Mihran from Abul Jarood from al-Qassim bin al-Waleed al-Hamadani from al-Harith al-A'war al-Hamadani that Amirul Mo'mineen (s) had said from above the minbar:

"If al-Khattab is perished, the imam of the age disappears and the hearts begin to turn here and there; some fertile and some barren, then the ill-wishers will perish, the vanishers will vanish and the believers will remain and how few they will be; three hundred or a little more! A group that has fought with the Prophet (s) in the battle of Badr, that none of them has been killed or has died, will fight with them (with the imam and his followers)."[1]

Imam Ali (s) means that when the imam of the age (al-Mahdi) disappears from the sight of people, the Shia becomes confused and they disagree among themselves. Some of them still keep to the truth (fertile hearts) and others deviate from the truth (barren hearts). Then he says that the ill-wishers will be perished because they do not submit to Allah and they want Him to hasten His order. They see that the period become too long and so they perish before the coming of deliverance. Allah saves the patient and submissive believers and rewards them with what they deserve. They are the few true believers as Imam Ali has said that they are three hundred ones or a little more, whom Allah qualifies to support His guardian and to fight His enemy. They are the rulers, the viziers and the assistants of al-Qa'im (s) over the world after the war comes to an end and the world enjoys peace. Then Imam Ali (s)

[1] *Biharul Anwar*, vol.52 p.137, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.103.

says that "A group that has fought with the Prophet (s) in the battle of Badr and that none of them has been killed or has died will fight with them." He means that Allah will assist al-Qa'im (s) with the three hundred or more of the angels, who have assisted the Prophet (s) and his companions in the battle of Badr.

٥ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا علي بن الصباح بن الضحاك، عن جعفر بن محمد بن سماعة، عن سيف التمار، عن أبي المرهف قال: قال أبو عبد الله عليه السلام:

هلكت المحاضير. قال: قلت: وما المحاضير؟ قال: المستعجلون، ونجا المقربون، وثبت الحصن على أوتادها. كونوا أحلاس بيوتكم، فإن الغبرة على مَن أثارها، وإنهم لا يريدونكم بجائحة إلاّ أتاهم الله بشاغل إلاّ من تعرض لهم.

(5) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad al-Kufi from Ali bin as-Sabah bin ad-Dhahhak from Ja'far bin Muhammad bin Suma'a from Sayf at-Tammar from Abul Murhaf that Abu Abdullah as-Sadiq (s) had said:

"The hasteners will perish and those nearest to Allah will be saved! Keep to your homes because seditions will be against those, who cause them! Whenever they wish you a distress, Allah afflicts them with what makes them busy away from you except those, who follow them."[1]

٦ – حدثنا أحمد بن محمد بن سعيد قال: حدثني يحيى بن زكريا بن شيبان، قال: حدثنا يوسف بن كليب المسعودي، قال: حدثنا الحكم بن سليمان، عن محمد بن كثير، عن أبي بكر الحضرمي قال: دخلت أنا وأبان على أبي عبد الله عليه السلام وذلك حين ظهرت الرايات السود بخراسان، فقلنا: ما ترى؟ فقال:

إجلسوا في بيوتكم، فإذا رأيتمونا قد اجتمعنا على رجل فانهدوا إلينا بالسلاح.

(6) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Yousuf bin Kulayb al-Mass'oodi from al-Hakam bin Sulayman from Muhammad bin Kuthayr that Abu Bakr al-

[1] *Biharul Anwar*, vol.52 p.138.

Hadhrami had said: Once Abban and I came to Abu Abdullah as-Sadiq (s) when the black banners (revolts) had been raised in Khurasan (Persia). We asked him: "What do you think about that?" He said:

"Stay at home and when you see us agree unanimously upon a man, then hurry to us with your weapons."[1]

٧ - وحدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك الفزاري، قال: حدثني محمد بن أحمد، عن علي بن أسباط، عن بعض أصحابه، عن أبي عبد الله عليه السلام أنه قال:

كفّوا ألسنتكم والزموا بيوتكم، فإنه لا يصيبكم أمرٌ تُخصّون به أبداً ويصيب العامةَ ولا تزال الزيدية وقاء لكم أبداً.

(8) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari from Muhammad bin Ahmad from Ali bin Asbat from some of his companions that Abu Abdullah as-Sadiq (s) had said:

"Keep silent and remain in your houses because no bad will afflict you especially, which will afflict the rest of people, and as long as the (revolutionary) Zaydites[2] will be as a frontstead between you and the governments."

٨ - وحدثنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن محمد بن موسى، عن أحمد بن أبي أحمد، عن محمد بن علي، عن علي بن حسان، عن عبد الرحمن بن كثير قال: كنت عند أبي عبد الله عليه السلام يوماً وعنده مهزم الأسدي، فقال: جعلني الله فداك، متى هذا الأمر الذي تنتظرونه؟ فقد طال علينا. فقال:

يا مهزم، كذب المتمنّون، وهلك المستعجلون، ونجا المسلمون، وإلينا يصيرون.

(8) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali from Ali bin Hassaan that Abdurrahman bin Kuthayr had said: One day I was with Abu Abdullah as-Sadiq (s) and Muhzim al-Asadi

---

[1] *Hilyatul Abrar*, vol.2 p.644, *Biharul Anwar*, vol.52 p.138, Mustadrak al-Wassa'il, vol.11 p.36, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.465.

[2] A sect of Shi'ite Muslims owing allegiance to Zayd ibn 'Ali, grandson of Husayn ibn 'Ali. Doctrinally the **Zaydiyah** are closer to the majority Sunnites than are the other Shi'ites.

was there too. Muhzim said to Abu Abdullah as-Sadiq (s), "May Allah make me die for you! When will this matter, which you are waiting for, take place? It has been delayed too much." Abu Abdullah (s) said:

"O Muhzim, the ill-whishers have told lies, the hasteners will perish and the believers will be saved and will be with us."[1]

٩ - علي بن أحمد، عن عبيد الله بن موسى العلوي، قال: حدثنا علي بن الحسن، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام في قول الله عز وجل ﴿أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ﴾ قال:

هو أمرُنا، أمرَ الله عز وجل أن لا تستعجل به حتى يؤيده الله بثلاثة أجناد: الملائكة، والمؤمنين، والرعب. وخروجه عليه السلام كخروج رسول الله صلى الله عليه وآله، وذلك قوله تعالى ﴿كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ﴾

(9) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin al-Hasan from Ali bin Hassaan from Abdurrahman bin Kuthayr that Abu Abdullah as-Sadiq (s) had said when talking about the Qur'anic verse, "Allah's commandment has come, therefore do not desire to hasten it"[2]

"It is our matter. Allah the Almighty has ordered not to hasten it until He assists it with three armies; the angels, the believers and fright. His (al-Qa'im's) advent will be like the advent of the Prophet (s) as Allah has said, "Even as your Lord caused you to go forth from your house with the truth."[3][4]

١٠ - أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سماعة بن مهران، عن صالح بن ميثم ويحيى بن سابق جميعاً عن أبي جعفر الباقر عليه السلام أنه قال:

---

[1] *Al-Kafi*, vol.1 p.368, al-Imama wet Tabsira p.95, *al-Ghayba* by at-Toossi p.262, *Biharul Anwar*, vol.52 p.103, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.379.

[2] Qur'an, 16:1.

[3] Qur'an, 8:5.

[4] *Ta'weel al-Aayat*, vol.1 p.252, *Ithbat al-Hudat*, vol.3 p.562, *Hilyatul Abrar*, vol.2 p.626, *Tafseer al-Burhan*, vol.2 p.359, *al-Mahajja* p.114, *Biharul Anwar*, vol.52 p.356, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.209.

هلك أصحاب المحاضير، ونجا المقربون، وثبت الحصن على أوتادها. إنّ بعد الغمّ فتحاً عجيباً.

(10) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Suma'a bin Mihran from Salih bin Maytham and Yahya bin Sabiq that Abu Ja'far al-Baqir (s) had said:

"The hasteners will perish and those nearest to Allah will be saved! After distress there will be a wonderful deliverance!"[1]

١١ - وحدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن الحكم بن أيمن، عن ضريس الكناسي، عن أبي خالد الكابلي، قال: قال علي بن الحسين عليه السلام:

لَوَددتُ إني تركت فكلّمت الناس ثلاثاً، ثم قضى الله فيَّ ما أحبّ، ولكن عزمةً من الله أن نصبر.

ثم تلا هذه الآية ﴿وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍ ﴿٨٨﴾﴾ ثم تلا أيضا قوله تعالى ﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾﴾

(11) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from al-Hakam bin Ayman from Dhurays al-Kinasi from Abu Khalid al-Kabuli that Ali bin al-Husayn as-Sajjad[2] (s) had said:

"I wish I was permitted to talk to people three times (about three things) and then Allah might do to me whatever He liked. But it is the will of Allah that we are to be patient and to wait."

Then he recited this Qur'anic verse: "And most certainly you will come to know about it after a time"[3] and then he recited, "And

---

[1] *Biharul Anwar*, vol.52 p.139, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.224.

[2] He is the fourth imam of the Shia.

[3] Qur'an, 38:88.

you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon).[1]"[2]

١٢ - علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن علي بن إبراهيم بن هاشم، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر محمد بن علي، عن أبيه علي بن الحسين عليه السلام: أن ابن عباس بعث إليه مَن يسأله عن هذه الآية ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ﴾ فغضب عليّ بن الحسين عليه السلام وقال للسائل: وددتُ أن الذي أمرك بهذا واجهني به. ثم قال:

نزَلَت في أبي وفينا ولم يكن الرباط الذي أمرَنا به بعد وسيكون ذلك ذريّة من نسلنا المرابط.

ثم قال: **أما إنّ في صلبه (يعني ابن عباس) وديعةً ذرئت لنارِ جهنم، سيخرجون أقواماً من دين الله أفواجاً وستصبغ الأرض بدماء فراخ من فراخ آل محمّد عليهم السلام تنهض تلك الفراخ في غير وقت، وتطلب غير مدرك، ويرابط الذين آمنو ويصبرون ويصابرون حتى يحكم الله، وهو خير الحاكمين.**

(12) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem bin Hashim from Ali bin Issma'eel from Hammad bin Eessa from Ibraheem bin Umar al-Yamani from Abut-Tufayl that Abu Ja'far Muhammad bin Ali al-Baqir (s) had said:

Once ibn Abbas sent a messenger to Ali bin al-Husayn as-Sajjad (s) asking him about this Qur'anic verse, "O you who believe! Be patient and excel in patience and remain steadfast."[3] Ali bin al-Husayn (s) became angry and said to the messenger: "I wish that he, who has sent you with this, faced me with it." Then he said: "This verse has been revealed about my father and us. Perseverance that we have been ordered of has not occurred yet. It will be for some of our descendants." Then he added: "From

---

[1] Qur'an, 3:186.

[2] *Tafseer* al-Ayyashi, vol.1 p.211, *Biharul Anwar*, vol.68 p.223, vol.71 p.423.

[3] Qur'an, 3:200.

his (ibn Abbas's) progeny there are some descendants created to be in Hell. They will deviate great masses of people from the religion of Allah. The earth will be dyed with the blood of the descendants of Muhammad's progeny. Those descendants will rise in unsuitable times and ask for unattainable things. The believers will remain steadfast and persevere until Allah determines and He is the best of judges."[1]

١٣ - حدثنا علي بن أحمد، عن عبيد الله بن موسى، عن هارون بن مسلم، عن القاسم بن عروة، عن بريد بن معاوية العجلي، عن أبي جعفر محمد بن علي الباقر عليه السلام في قوله عز وجل ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ﴾ فقال:

اصبروا على أداء الفرائض، وصابروا عدوكم، ورابطوا إمامَكم المنتظرَ.

(13) Ali bin Ahmad narrated from Obaydillah bin Musa from Haroon bin Muslim from al-Qassim bin Orwa from Burayd bin Mo'awiya al-Ijli that Abu Ja'far al-Baqir (s) had said when talking about the Qur'anic verse, "Be patient and excel in patience and remain steadfast."

"Be patient in offering the obligations, persevere before your enemies and wait for your expected imam."[2]

١٤ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك قال: حدثني أحمد بن علي الجعفي، عن محمد بن المثنى الحضرمي، عن أبيه، عن عثمان بن زيد عن جابر، عن أبي جعفر محمد بن علي الباقر عليه السلام قال:

مثلُ خروج القائم منّا أهل البيت كخروج رسول الله صلى الله عليه وآله، ومثل مَن خرج منا أهل البيت قبل قيام القائم مثل فرخ طار فوقع مِن وكره فتلاعَبت به الصبيان.

(14) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Ahmad bin Ali al-Ju'fi from Muhammad bin al-Muthanna al-Hadhrami from his father from Uthman bin Zayd from Jabir that Abu Ja'far al-Baqir (s) had said:

---

[1] *Biharul Anwar*, vol.24 p.219.

[2] Ta'weel al-Aayat, vol.1 p.127, *Ithbat al-Hudat*, vol.3 p.531, *Ghayatul Maram* p.408, *al-Mahajja* p.52, *Tafseer al-Burhan*, vol.1 p.334, *Biharul Anwar*, vol.24 p.219.

"The advent of al-Qa'im (s) is like the advent of the messenger of Allah (s). If any of us, Ahlul Bayt, rises before the advent of al-Qa'im (s), he will be like a young bird that flies and falls down and then children play with it."[1]

١٥ - حدثنا علي بن أحمد، عن عبيد الله بن موسى، عن أحمد بن الحسين، عن علي بن عقبة، عن موسى بن أكيل النميري، عن العلاء بن سيابة، عن أبي عبد الله جعفر بن محمد عليه السلام أنه قال:

مَن مات منكم على هذا الأمر منتظراً كان كمَن هو في الفسطاط الذي للقائم عليه السلام.

(15) Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin al-Husayn from Ali bin Aqaba from Musa bin Akeel an-Nimyari from al-Ala' bin Sayaba that Abu Abdullah as-Sadiq (s) had said:

"Whoever of you dies while still believing in this matter and waiting (for the expected imam) is like one, who will be in the camp of al-Qa'im (s)."[2]

١٦ - حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب بن حفص، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال ذات يوم:

ألا أخبركم بما لا يقبل الله عز وجل من العباد عملاً إلاّ به؟ فقلت: بلى، فقال:

شهادةُ أن لا إله إلاّ الله، وأن محمداً عبده ورسوله والإقرار بما أمر الله، والولاية لنا، والبراءة من أعدائنا (يعني الأئمة خاصة) **والتسليم لهم، والورع والاجتهاد والطمأنينة، والانتظار للقائم عليه السلام.** ثم قال: **إن لنا دولة يجيء الله بها إذا شاء.** ثم قال: **مَن سرّه أن يكون من أصحاب القائم فلينتظرْ وليعمل بالورع ومحاسن الأخلاق وهو منتظر، فإن مات وقام القائم بعده كان له من الأجر مثل أجر مَن أدركه، فجدّوا وانتظروا هنيئاً لكم أيتها العصابة المرحومة.**

(16) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran

---

[1] *Biharul Anwar*, vol.52 p.139.

[2] Al-Mahasin p.173, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.402.

from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (s) had said one day:

"Do I tell you of that which Allah does not accept any doing from His people except with?"

The narrator said: "Yes, please!"

He said: "Witnessing that there is no god but Allah and Muhammad is the messenger of Allah, submitting to the orders of Allah, believing in the guardianship of the infallible imams, submitting to them and disavowing their enemies, piety, sincerity of faith and waiting for al-Qa'im (s). There will be a state for us, Ahlul Bayt. Allah achieves that when He wills. Whoever likes to be one of al-Qa'im's companions has to wait while being pious and acting morally. If that one dies before the advent of al-Qa'im (s), he will be rewarded as if he has accompanied al-Qa'im (s). Try your best (in being pious) and wait. How lucky you are, O you the mercified group!"[1]

١٧ - علي بن أحمد، عن عبيد الله بن موسى العلوي، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن منخل بن جميل، عن جابر بن يزيد، عن أبي جعفر الباقر عليه السلام أنه قال:

اسكنوا ما سكنت السماوات والأرض (أي لا تخرجوا على أحد) فإنّ أمرَكم ليس به خفاء، ألا إنها آية من الله ﷻ ليست من الناس إلاّ إنها أضوءُ من الشمس لا تخفى على بر ولا فاجر، أتعرفون الصبح؟ فإنها كالصبح ليس به خفاء.

(17) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al-Husayn from Muhammad bin Sinan from Ammar bin Marwan from Munakhkhal bin Jameel from Jabir bin Yazeed that Abu Ja'far al-Baqir (s) had said:

"Be quiet as long as the Heaven and the earth are quiet! Do not rebel against any one. Your matter is clear and not vague but it is a sign from Allah and not from people. It is brighter than the sun. It is neither ignored by a pious nor by a dissolute. Do you see morning? It is like morning, which is clear to everyone."[2]

---

[1] *Ithbat al-Hudat*, vol.3 p.536, *Biharul Anwar*, vol.52 p.140, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.417.

[2] *Biharul Anwar*, vol.52 p.139.

Chapter 12

DISAGREEMENT AMONG THE SHIA DURING THE DISAPPEARANCE

١ – حدثنا محمد بن يعقوب قال: حدثنا علي بن إبراهيم، عن أبيه، عن بن محبوب، عن يعقوب السراج وعن علي بن رئاب، عن أبي عبد الله عليه السلام أنه قال: لما بويع لأمير المؤمنين عليه السلام بعد مقتل عثمان صعد المنبر وخطب خطبة ذكرها يقول فيها:

ألا إنّ بليّتكم قد عادت كهيئتها يوم بعث الله نبيه صلى الله عليه وآله. والذي بعثه بالحق لتبلبلُنّ بلبلةً ولتغربلُنَّ غربلة حتى يعود أسفلُكم أعلاكم وأعلاكم أسفلكم، وليسبقنّ سابقون كانوا قصّروا، وليقصرنّ سبّاقون كانوا سبقوا، والله ما كتمت وشمة ولا كذبت كذبة، ولقد نُبّئت بهذا المقام وهذا اليوم.

(1) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from his father from bin Mahboob from Ya'qoob as-Sarraj and Ali bin Ri'ab that Abu Abdullah as-Sadiq (s) had said: When Amirul Mo'mineen (s) was paid homage as the caliph after Uthman had been killed, he ascended the minbar and made a speech. He said:

"Your affliction became as it had been when Allah had sent His messenger Muhammad (s). I swear by Him, Who has sent His messenger with the truth, that you will be confused and will be sifted until your notables become low and your lows become notable. Some of you, who have been indecent, will be virtuous and some, who have been virtuous, will be indecent. By Allah I

have not hidden a truth nor have I told a lie. I have been inspired with this position and this day."[1]

٢ - حدثنا محمد بن يعقوب الكليني قال: حدثني عدة من أصحابنا، عن أحمد بن محمد، عن معمر بن خلاد، قال: سمعت أبا الحسن عليه السلام يقول ﴿الٓمٓ ۝١ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢﴾

ثم قال لي: ما الفتنة؟

فقلت: جعلت فداك، الذي عندنا أن الفتنة في الدين.

فقال: **يفتنون كما يفتن الذهب. ثم قال: يخلصون كما يخلص الذهب.**

(2) Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from Ahmad bin Muhammad that Ma'mar bin Khallad had said: I heard Abul Hasan (Imam Ali) (s) reciting, "Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried (with sedition)?[2]" and then he asked: What is sedition?"

I said: "May I die for you! We think that sedition is in religion."

He said: "People are tried as gold is tried. They are purified as gold is purified."[3]

٣ - حدثنا محمد بن يعقوب قال: حدثنا علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن سليمان بن صالح رفعه إلى أبي جعفر محمد بن علي الباقر عليه السلام قال: قال:

إنّ حديثكم هذا لتشمئز منه قلوب الرجال فانبذوه إليهم نبذاً فمَن أقرّ به فزيدوه، ومَن أنكر فذروه، إنه لا بدّ من أن تكون فتنةٌ يسقط فيها كلّ بطانة ووليجة حتى يسقط فيها مَن يشق الشعرة بشعرتين حتى لا يبقى إلاّ نحن وشيعتنا.

(3) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Muhammad bin Eessa from Younus from Sulayman bin Salih that Abu Ja'far al-Baqir (s) had said:

---

[1] *Biharul Anwar*, vol.32 p.46.
[2] Qur'an, 29:1-2.
[3] *Biharul Anwar*, vol.52 p.115.

"Your talk (about al-Qa'im) disgusts the hearts of men. Say it to them forcefully. Say more to whoever accepts it and leave aside whoever denies it. There must be a sedition, by which companions, kin and even those, who split a hair into two (who are so strict and accurate), fall until no one remains save us and our sincere Shia (followers)."[1]

٤ - حدثنا أبو سليمان أحمد بن هوذة الباهلي، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، عن رجل، عن أبي عبد الله عليه السلام: أنه دخل عليه بعض أصحابه فقال له: جعلت فداك، إني والله أحبك وأحب من يحبك، يا سيدي ما أكثر شيعتكم، فقال له: أذكرهم، فقال: كثير، فقال: تحصيهم؟ فقال: هم أكثر من ذلك. فقال أبو عبد الله عليه السلام:

أما لو كمُلت العدّة الموصوفة ثلاثمائة وبضعة عشر كان الذي تريدون، ولكنّ شيعتنا مَن لا يعدو صوته سمعه ولا شحناؤه بدنه ولا يمدح بنا معلناً ولا يخاصم بنا قالياً ولا يجالس لنا عايباً ولا يحدث لنا ثالباً ولا يحب لنا مبغضاً ولا يبغض لنا محباً.

(4) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Abu Iss~haq Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from someone that one of the companions had come to Abu Abdullah as-Sadiq (s) and said to him:

"May I die for you! By Allah, I love you and love whoever loves you. O my master, how many your Shia are!"

Abu Abdullah as-Sadiq (s) said: "Would you please mention them?"

The man said: "They are too many."

He said: "Could you count them?"

The man said: "They are much more than to be counted."

Abu Abdullah as-Sadiq (s) said: "If the number becomes three hundred and a little more then what you want will happen. Our Shia are those, whose voice dose not pass beyond their ears, nor

[1] *Biharul Anwar*, vol.52 p.115.

does their zeal go beyond their body, nor do they praise us openly, nor quarrel with anyone because of us, nor sit with anyone criticizing us, nor talk with anyone abusing us, nor love whoever hates us and do not hate whoever loves us."

فقلت: فكيف أصنع بهذه الشيعة المختلفة الذين يقولون إنهم يتشيعون؟

فقال: **فيهم التمييز وفيهم التمحيص وفيهم التبديل، يأتي عليهم سنون تفنيهم، وسيف يقتلهم، واختلافٌ يبددهم. إنما شيعتنا من لا يهرّ هرير الكلب ولا يطمع طمع الغراب، ولا يسأل الناس بكفّه وإن مات جوعاً.**

قلت: جعلت فداك، فأين أطلب هؤلاء الموصوفين بهذه الصفة؟

فقال: **أطلبهم في أطراف الأرض، أولئك الخفيض عيشهم، المنتقلة دارهم، الذين إن شهدوا لم يعرفوا، وإن غابوا لم يفتقدوا، وإن مرضوا لم يعادوا، وإن خطبوا لم يزوّجوا، وإن ماتوا لم يشهَدوا، أولئك الذين في أموالهم يتواسون، وفي قبورهم يتزاورون، ولا تختلف أهواؤهم وإن اختلفت بهم البلدان.**

The man said: "Then how do we deal with these different groups, who pretend that they are Shia?"

He said: "They will be tried, purified and distinguished. Years come that will perish them, a sword that will kill them and disagreement that will scatter them. Our real Shia are those, who do not growl like a dog, do not covet like a crow and do not ask people for alms even if they die of hunger."

The man said: "May I die for you! Where can I find such a kind of people?"

He said: "You can find them in the far sides of the world. They are those, whose lives are so simple, whose abodes move from place to another, who if are seen, will not be known, if absent, will not be missed, if become ill, will not be visited, if propose to a woman, will not be married and if die, their funerals will not be attended. It is they, who divide their monies among them, who

visit each other in their graves and who never disagree even if their countries are different."[1]

The same was narrated by Muhammad bin Hammam from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Ali bin Mansoor from Ibraheem bin Muhzim al-Asadi from his father from Abu Abdullah as-Sadiq (s) but with an addition:

وإنْ رأوا مؤمناً أكرموه، وإن رأوا منافقاً هجروه، وعند الموت لا يجزعون، وفي قبورهم يتزاورون...

"If they see a believer, they will honor him and if they see a hypocrite, they will leave him aside. They do not worry when about to die and they visit each other in their graves..."[2]

٦ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني أحمد بن يوسف الجعفي، أبو الحسن من كتابه، قال: حدثنا إسماعيل بن مهران، عن الحسن بن علي بن أبي حمزة، عن أبيه ووهيب بن حفص عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال:

مع القائم عليه السلام من العرب شيءٌ يسير.

فقيل له: إن من يصف هذا الأمر منهم لكثيراً.

قال: **لا بد للناس من أن يمحصوا ويميزوا، ويغربلوا، وسيخرج من الغربال خلقٌ كثير.**

(6) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"There will be a very few Arabs with al-Qa'im (s)."

It is said to him: "But those, who talk about this matter among the Arabs, are so much many."

He said: "People must be tried, sifted and purified. Much many people will be thrown away from the sieve."[1]

---

[1] *Biharul Anwar*, vol.68 p.164, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.10.
[2] Ibid.

٧ - وأخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن الحسن بن محبوب الزراد، عن أبي المغرا، عن عبد الله بن أبي يعفور، عن أبي عبد الله عليه السلام أنه سمعه يقول:

ويلٌ لطغاة العرب من شرٍّ قد اقترب.

قلت: جعلت فداك، كم مع القائم من العرب؟

قال: شيء يسير.

فقلت: واللهِ إن من يصف هذا الأمر منهم لكثير.

فقال: **لا بد للناس من أن يمحصوا ويميزوا ويغربلوا ويخرج من الغربال خلق كثير.**

(7) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob az-Zarrad from Abul Mughra that Abdullah bin Abu Ya'foor had said: I heard Abu Abdullah as-Sadiq (s) saying:

"Woe unto the arrogants of the Arabs from a soon evil."

I said: "May I die for you! How many of the Arabs will be with al-Qa'im (s)?"

He said: "Very few."

I said: "By Allah, those, who talk about this matter among the Arabs, are too many!"

He said: "People must be tried, sifted and purified. Much many people will be thrown away from the sieve."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma'eel al-Anbari from al-Hasan bin Ali from Abul Mughra from Abu Ya'foor.[2]

---

[1] *Al-Kafi*, vol.1 p.370, *Dala'il al-Imama* p.242, al-Idad al-Qawiyya p.74, *Ithbat al-Hudat*, vol.3 p.537, *Biharul Anwar*, vol.5 p.219, vol.52 p.114, 348, *Bisharatul Islam*, vol.2 p.197, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.46.

[2] Ibid.

٨ - وأخبرنا علي بن أحمد، قال: حدثنا عبيد الله بن موسى العلوي العباسي، عن أحمد بن محمد عن الحسن بن علي بن زياد، عن علي بن أبي حمزة، عن أبي بصير قال: سمعت أبا جعفر محمد بن علي عليه السلام يقول:

والله لتميّزنّ، والله لتمحّصنّ، والله لتغربلنّ كما يغربل الزؤان من القمح.

(8) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Ahmad bin Muhammad from al-Hasan bin Ali bin Ziyad from Ali bin Abu Hamza that Abu Baseer had said:

"I heard Abu Ja'far al-Baqir (s) saying: "By Allah, you are going to be tested, clarified and sifted like sifting out the Zu'an[1] from wheat."[2]

٩ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن مسكين الرحال عن علي بن أبي المغيرة، عن عميرة بنت نفيل قالت: سمعت الحسين بن علي عليه السلام يقول:

لا يكون الأمر الذي تنتظرونه حتى يبرأ بعضكم من بعض ويتفل بعضكم في وجوه بعض ويشهد بعضكم على بعض بالكفر، ويلعن بعضكم بعضاً.

فقلت له: ما في ذلك الزمان من خير.

فقال الحسين عليه السلام: **الخير كله في ذلك الزمان، يقوم قائمنا، ويدفع ذلك كله.**

(9) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Miskeen ar-Rahhal from Ali bin Abul Mugheera that Omayra bint Nufayl had said:

"I heard al-Husayn bin Ali (s) saying: "The matter that you are expecting will not occur until a time comes that you disavow each other, spit at the face of each other, declare unbelief against each other and curse each other."

I said to him: "There will be no goodness in that time!"

---

[1] Unwanted weed that often grows among wheat.

[2] *Biharul Anwar*, vol.52 p.114, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.215.

He said: "All the goodness will be in that time. Our Qa'im will rise and do away with all of that."[1]

١٠ - أخبرنا علي بن أحمد قال: أخبرنا عبيد الله بن موسى العلوي، عن الحسن بن علي، عن عبد الله بن جبله، عن بعض رجاله، عن أبي عبد الله عليه السلام أنه قال:

لا يكون ذلك الأمر حتى يتفل بعضكم في وجوه بعض، وحتى يلعن بعضكم بعضاً، وحتى يسمي بعضكم بعضا كذابين.

(10) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from al-Hasan bin Ali from Abdullah bin Jibilla from some of his companions that Abu Abdullah as-Sadiq (s) had said:

"That matter (the appearance of al-Qa'im) will not occur until a time comes that you spit at the face of each other, curse each other and call each other as liars."[2]

١١ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، قال: حدثنا محمد وأحمد بنا الحسن عن أبيهما، عن ثعلبة بن ميمون، عن أبي كهمس، عن عمران بن ميثم، عن مالك بن ضمرة قال:

قال أمير المؤمنين عليه السلام: يا مالك بن ضمرة، كيف أنت إذا اختلفت الشيعة هكذا؟ (وشبك أصابعه وأدخل بعضها في بعض)

فقلت: يا أمير المؤمنين ما عند ذلك من خير.

قال: **الخير كله عند ذلك، يا مالك، عند ذلك يقوم قائمنا فيقدم سبعين رجلاً يكذبون على الله وعلى رسوله صلى الله عليه وآله، فيقتلهم، ثم يجمعهم الله على أمر واحد.**

(11) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Muhammad and Ahmad, the sons of al-Hasan from their father from Tha'laba bin Maymoon from Abu Kahmas from Imran bin Maytham that Malik bin Dhamra had said:

---

[1] *Al-Ghayba* by at-Toossi p.437, *al-Khara'ij wel Jara'ih*, vol.3 p.1153, *Iqd ad-Durar* p.63, *Muntakhab al-Anwar al-Mudhee'a* p.30, *Ithbat al-Hudat*, vol.3 p.726, *Biharul Anwar*, vol.52 p.211, *Bisharatul Islam* p.81, 82, *Muntakhab al-Athar* p.426, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.170.

[2] *Biharul Anwar*, vol.52 p.134.

"Amirul Mo'mineen (s) said to me: "O Malik bin Dhamra, how about you when the Shia disagree like this?" He interlaced the fingers of his two hands.

I said: "O Amirul Mo'mineen, there will be no any goodness then."

He said: "O Malik, all the goodness will be then! At that time our Qa'im will appear. He will present seventy men as liars fabricating lies against Allah and His messenger (s) and he will kill them. Then Allah will make people agree unanimously upon one thing."[1]

١٢ - وأخبرنا علي بن أحمد، قال: أخبرنا عبيد الله بن موسى العلوي، عن علي بن إسماعيل الأشعري، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن رجل، عن أبي جعفر عليه السلام أنه قال:

لتمحصُنّ يا شيعة آل محمد تمحيصَ الكُحل في العين، وإنّ صاحب العين يدري متى يقع الكحل في عينه ولا يعلم متى يخرج منها، وكذلك يصبح الرجل على شريعةٍ من أمرنا ويمسي وقد خرج منها، ويمسي على شريعة من أمرنا ويصبح وقد خرج منها.

(12) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Issma'eel al-Ash'ari from Hammad bin Eessa from Ibraheem bin Umar al-Yamani from someone that Abu Ja'far al-Baqir (s) had said:

"O Shia of Muhammad's progeny, you are going to be tested like the kohl in the eye. One knows when the kohl is put into his eye but he does not know when it gets out of it. Just in the same way that one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it."[2]

---

[1] *Ithbat al-Hudat*, vol.3 p.537, *Biharul Anwar*, vol.52 p.115, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.30.

[2] *Biharul Anwar*, vol.52 p.101.

١٣ - وأخبرنا علي بن أحمد قال: أخبرنا عبيد الله بن موسى، عن رجل، عن العباس بن عامر، عن الربيع بن محمد المسلي من بني مسلية عن مهزم بن أبي بردة الأسدي وغيره، عن أبي عبد الله عليه السلام أنه قال:

والله لتُكسرنّ تكسّر الزجاج، وإن الزجاج ليُعاد فيعود كما كان، والله لتكسرنّ تكسّر الفخار، فإن الفخار ليتكسر فلا يعود كما كان، ووالله لتغربلُنّ ووالله لتميّزنّ ووالله لتمحصنّ حتى لا يبقى منكم إلاّ الأقلّ، وصعر كفه.

(13) Ali bin Ahmad narrated from Obaydillah bin Musa from someone[1] from al-Abbas bin Aamir from ar-Rabee' bin Muhammad al-Musli from Muhzim bin Abu Burda al-Asadi and others that Abu Abdullah as-Sadiq (s) had said:

"By Allah, you are going to be broken like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before. By Allah you are going to be sifted, to be clarified and to be purified until none of you remain save the least. (He shrank his hand.)"[2]

O people of Shia, pay much attention to these traditions narrated from Amirul Mo'mineen (s) and the infallible imams (s) after him. Ponder on them too much. They warn strongly of turning away from their Sharia by saying: "one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it." It is a clear evidence showing neglecting the system of the imamate with all its concerns that lead to the straight path.

Then Amirul Mo'mineen (s) gives an example when saying: "By Allah, you are going to be broken like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before." Those, who believe in the doctrine of the infallible imams and then recant it and then they repent and return to the true belief when the mercy of Allah declares to them

---

[1] He may be Ayyoob bin Noah bin Darraj.

[2] *Al-Ghayba* by at-Toossi p.340, *Biharul Anwar*, vol.52 p.101, *Bisharatul Islam* p.124, *Muntakhab al-Athar* p.315, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.421.

the purity of what they deny and the darkness of what they enter into, are like broken glass that it can be remade as before but those, who recant the true belief and remain in their confusion without repenting until death, are like broken pottery that cannot be remade as before because there is no repent after death.

١٤ - أخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى، قال: حدثنا محمد بن موسى، عن أحمد بن أبي أحمد، عن إبراهيم بن هلال قال:

قلت لأبي الحسن عليه السلام: جعلت فداك، مات أبي على هذا الأمر، وقد بلغت من السنين ما قد ترى أموت ولا تخبرني بشيء.

فقال: يا أبا إسحاق، أنت تعجل؟

فقلت: إي والله أعجل وما لي لا أعجل وقد كبر سني وبلغت أنا من السن ما قد ترى.

فقال: **أما والله يا أبا إسحاق، ما يكون ذلك حتى تميزوا وتمحصوا، وحتى لا يبقى منكم إلاّ الأقلّ**، ثم صعر كفه.

(14) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Musa from Ahmad bin Abu Ahmad that Ibraheem bin Hilal had said:

"I said to Abul Hasan (Imam Ali) (s): May I die for you! My father died while still believing in this matter (the imamate) and I became so old. Shall I die and you do not tell me of anything?"

He said: "O Abu Iss~haq, you hasten (to hasten the will of Allah)."

I said: "Yes, by Allah, I hasten. Why do I not hasten where I became so old as you see?"

He said: "O Abu Iss~haq, by Allah that does not occur until you are tried and clarified until none of you remains save the least. (And he shrank his hand.)"[1]

[1] *Biharul Anwar*, vol.52 p.113, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.132.

١٥ - وأخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى، قال: حدثنا محمد بن الحسين، عن صفوان بن يحيى قال: قال أبو الحسن الرضا عليه السلام:

والله لا يكون ما تمدّون إليه أعينكم حتى تمحصوا وتميزوا، وحتى لا يبقى منكم إلاّ الأندر فالأندر.

(15) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin al-Husayn from Safwan bin Yahya that Abul Hasan ar-Redha (s) had said:

"By Allah, That, which you look forward to, will not be until you are tested and clarified and until none of you remains save the least and the least."[1]

١٦ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله جعفر بن عبد الله المحمدي من كتابه في سنة ثمان وستين ومائتين، قال: حدثنا محمد بن منصور الصيقل، عن أبيه، قال: دخلت على أبي جعفر الباقر عليه السلام وعنده جماعة فبينا نحن نتحدث وهو على بعض أصحابه مقبل إذ التفت إلينا وقال:

في أيّ شيء أنتم؟ هيهات هيهاتَ! لا يكون الذي تمدّون إليه أعناقَكم حتى تمحصوا. هيهات! ولا يكون الذي تمدّون إليه أعناقَكم حتى تميزوا، ولا يكون الذي تمدون إليه أعناقكم حتى تغربلوا، ولا يكون الذي تمدون إليه أعناقكم إلاّ بعد إياسٍ، ولا يكون الذي تمدّون إليه أعناقكم حتى يشقى مَن شقيَ ويسعد من سعد.

(16) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah al-Muhammadi from Muhammad bin Mansoor as-Sayqal that his father had said:

"Once I came to Abu Ja'far al-Baqir (s) and there were some people with him. While we were talking with each other, he turned to us and said: "What are you talking about? How far! How far! That, which you look forward to, will not be until you are tested. How far! That, which you look forward to, will not be until you are clarified. How far! That, which you look forward to,

[1] *Biharul Anwar*, vol.52 p.114.

will not be until you are sifted. That, which you look forward to, will not be except after despair. That, which you look forward to, will not be until he, who is to be wretched, becomes wretched and he, who is to be happy, becomes happy."

The same was narrated by Muhammad bin Ya'qoob from Muhammad bin al-Hasan and Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin Sinan from Muhammad bin Mansoor as-Sayqal from his father but with a little difference.[1]

١٧ - أخبرنا أبو سليمان أحمد بن هوذة بن أبي هراسة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن حماد الأنصاري، عن صباح المزني، عن الحارث بن حصيرة، عن الأصبغ بن نباتة، عن أمير المؤمنين عليه السلام أنه قال:

كونوا كالنّحل في الطير، ليس شيءٌ من الطير إلاّ وهو يستضعفها، ولو علمت الطير ما في أجوافها من البركة لم تفعل بها ذلك. خالطوا الناسَ بألسنتكم وأبدانكم وزايلوهم بقلوبكم وأعمالكم، فوَالذي نفسي بيده ما ترَون ما تحبّون حتى يتفلَ بعضُكم في وجوه بعض وحتى يسمّي بعضكم بعضاً كذابين، وحتى لا يبقى منكم (أو قال من شيعتي) **إلاّ كالكحل في العين، والملح في الطعام وسأضرب لكم مثلاً، وهو مثل رجل كان له طعام فنقّاه وطيّبه، ثم أدخله بيتاً وتركه فيه ما شاء الله، ثم عاد إليه فإذا هو قد أصابه السوس، فأخرجه ونقّاه وطيّبه، ثم أعاده إلى البيت فتركه ما شاء الله، ثم عاد إليه فإذا هو قد أصابته طائفة من السوس فأخرجه ونقاه وطيبه وأعاده، ولم يزل كذلك حتى بقيت منه رزمة كرزمة الأندر لا يضره السوس شيئاً، وكذلك أنتم تميزون حتى لا يبقى منكم إلاّ عصابة لا تضرّها الفتنة شيئاً.**

(17) Abu Sulayman Ahmad bin Hawtha bin Abu Hurasa al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera from al-Asbugh bin Nabata that Amirul Mo'mineen (s) had said:

---

[1] *Al-Kafi*, vol.1 p.370, *Kamal ad-Deen* p.346, *al-Ghayba* by at-Toossi p.335, *Ithbat al-Hudat*, vol.3 p.10, *Biharul Anwar*, vol.52 p.111, 112, *Bisharatul Islam* p.96, *Muntakhab al-Athar* p.314, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.216.

"Be like the bees among the birds. All the birds deem them weak but if they know what blessing there is inside their (the bees') interiors, they will not do that to them. Mix with people with your tongues and persons and be far away from them with your hearts and deeds. I swear by Him, in Whose hand my soul is, you will not meet what you like until a time comes that you spit at the face of each other, call each other as liars and until none of you remains except like the kohl in an eye and like the salt in food. I give you an example. It is like a man having some food (grains). He sifts and purifies it and then he keeps it in a store for some time. Then he comes back to find that his food has been worm-eaten. He takes it out, purifies it and puts it back into the store for some time. After a time he comes to find that his food has been worm-eaten again. He takes it out, purifies it and puts it back into the store. He does so again and again until nothing of his food remains except the least, which will never be harmed by the worms. So are you! You are going to be clarified until none of you remains save a very few ones, who will never be affected by seditions."

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Ali bin al-Hasan at-Taymali from Muhammad and Ahmad the sons of al-Hasan from their father from Tha'laba bin Maymoon from Abu Kahmas and others from Amirul Mo'mineen (s).[1] This tradition has been mentioned at the beginning of this book.

١٨ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري الكوفي، قال: حدثنا محمد بن العباس بن عيسى الحسني، عن الحسن بن علي البطائني، عن أبيه، عن أبي بصير قال: قال أبو جعفر محمد بن علي الباقر عليه السلام:

إنّما مثل شيعتنا مثل أندر (يعني بيدراً فيه طعام) **فأصابه آكلٌ فنقي ثم أصابه آكل فنقي حتى بقي منه ما لا يضرّه الآكل، وكذلك شيعتنا يميزون ويمحصون حتى تبقى منهم عصابة لا تضرّها الفتنة.**

[1] *Biharul Anwar*, vol.52 p.115, *Bisharatul Islam* p.50, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.30.

(18) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri al-Kufi from Muhammad bin al-Abbas bin Eessa al-Hasani from al-Hasan bin Ali al-Bata'ini from his father from Abu Baseer that Abu Ja'far al-Baqir (s) had said:

"Our Shia (followers) are like a threshing-floor having some grains. The grains are afflicted with worms. They are purified and then are afflicted with worms until very little remains that will never be harmed by the worms. So are our Shia. They are clarified and purified until a very few of them remain, who will never be affected by seditions."[1]

١٩ - حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا جعفر بن عبد الله المحمدي، قال: حدثني شريف بن سابق التفليسي، عن الفضل بن أبي قرة التفليسي عن جعفر بن محمد، عن أبيه عليه السلام أنه قال:

المؤمنون يُبتلون ثم يميّزهم الله عنده. إنّ الله لم يؤمِن المؤمنين من بلاء الدنيا ومرائرها ولكن أمنَهم فيها من العمى والشقاء في الآخرة. ثم قال: كان علي بن الحسين بن علي عليه السلام يضع قتلاه بعضَهم إلى بعض ثم يقول: قتلانا قتلى النبيّين.

(19) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ja'far bin Abdullah al-Muhammadi from Shareef bin Sabiq at-Tafleesi from al-Fadhl bin Abu Qurra at-Tafleesi from Ja'far bin Muhammad as-Sadiq (s) that his father Abu Ja'far al-Baqir (s) had said:

"The believers are tested and purified by Allah. Allah has not assured the believers from calamities and distresses of this life but He has assured them from being wretched in the afterlife."[2]

٢٠ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن الحسن بن محبوب، قال: حدثنا عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي عبد الله عليه السلام أنه قال:

---

[1] *Biharul Anwar*, vol.52 p.116.

[2] *Biharul Anwar*, vol.45 p.80, vol.52 p.117.

لو قد قام القائم عليه السلام لأنكره الناس لأنّه يرجع إليهم شاباً موفقاً لا يثبت عليه إلاّ مؤمن قد أخذ الله ميثاقه في الذر الأول.

(20) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (s) had said:

"When al-Qa'im (s) rises, people will deny him because he comes as a young man. No one will still keep to him save the true believers, whom Allah has covenanted since the first Creation."[1]

During the disappearance of al-Qa'im (s), people separate, disagree with each other, become desperate and their faith becomes weak for they find that the period of the disappearance of the imam has become too long. Therefore when Imam al-Mahdi (s) reappears as a young man, they deny him. The infallible Imams (s) have declared that when saying: "They (people) separate into different sects, walk in various ways of seditions and are deceived by the mirage of the infatuates' speech. So when he (al-Qa'im) appears to them after these many years, which definitely make one too old, too weak and with curved back, as a young man, those, whose hearts are full of diseases, will deny him but the true believers, whom Allah has favored with His kindness, will still believe in him and keep to him." They, who believe in all that the infallible imams (s) have said and wait for the expected imam faithfully and with no a bit of doubt or confusion and who are not deceived by the fabrications of the Satan and his followers, definitely will win in the afterlife.

[1] This tradition was mentioned in chap.10.

Chapter 13

AL-QA'IM'S ASPECTS AND DEEDS

١ - حدثنا علي بن أحمد قال: حدثني عبيد الله بن موسى العلوي، عن أبي محمد موسى بن هارون بن عيسى المعبدي قال: حدثنا عبد الله بن مسلمة بن قعنب قال حدثنا سليمان بن بلال قال: حدثنا جعفر بن محمد عليهما السلام، عن أبيه، عن جده عن الحسين بن علي عليه السلام قال:

جاء رجل إلى أمير المؤمنين عليه السلام، فقال له: يا أمير المؤمنين نبّئنا بمهديكم هذا؟

فقال: **إذا درج الدارجون وقلّ المؤمنين وذهب المجلبون فهناك هناك.**

فقال: يا أمير المؤمنين ممّن الرجل؟

فقال: **من بني هاشم، من ذروة طود العرب وبحر مغيضها إذا وردت، ومخفر أهلها إذا اتيت، ومعدن صفوتها إذا اكتدرت، لا يجبُن إذا المنايا هكعت، ولا يخور إذا المنون اكتنعت، ولا ينكل إذا الكماة اصطرعت، مشمّر مغلولب ظفر ضرغامة حصد مخدش ذكر، سيفٌ من سيوف الله، رأس، قثم، نشؤ رأسه في باذخ السؤدد وعارز مجده في أكرم المحتد. فلا يصرفنّك عن بيعته صارف عارض ينوص إلى الفتنة كل مناص؛ إن قال فشرّ قائل، وإن سكت فذو دعاير.**

(1) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abu Muhammad Musa bin Haroon bin Eessa al-Ma'badi from Abdullah bin Maslama bin Qu'nub from Sulayman bin Bilal from Ja'far bin Muhammad as-Sadiq (s) from his father (s) from his grandfather (s) that al-Husayn bin Ali (s) had said:

"Once a man came to Amirul Mo'mineen (s) and said to him: "O Amirul Mo'mineen (s), would you tell us about your Mahdi?"

Amirul Mo'mineen (s) said: "If most of you pass away, the believers become rare and the clamorers perish, then he will appear!"

The man said: "Where from is the man (al-Mahdi)?"

Imam Ali (s) said: "He is from the Hashemites; the top of the mountain of the Arabs (the best of the Arabs), the sea, to which everyone comes ladling, the safe resort and the pure spring when others become turbid. He is from the people, who do not cower when death hastens, do not weaken when the end approaches and do not recede when the heroes clash. He is always a winner like a lion. He will do away with the oppressors and the arrogants. He is a sword of Allah's. He arises from loftiness. His glory emits from a great glorious family. Let none of those, who hasten towards seditions and who when saying, the evilest of sayers and when keeping silent, fishing in the troubled water, prevents you from paying homage to him."

ثم رجع إلى صفة المهدى عليه السلام فقال: **أوسعُكم كهفاً، وأكثرُكم علماً، وأوصلُكم رحماً. اللهم فاجعل بعثه خروجاً من الغمة، واجمع به شمل الأمة. فإنْ خارَ الله لك فاعزم ولا تنثنِ عنه إن وفّقتَ له، ولا تجوزنّ عنه إنْ هُديتَ إليه، هاه** - وأومأ بيده إلى صدره - **شوقا إلى رؤيته.**

Then he talked again about the aspects of al-Mahdi (s) by saying: "He is the most generous, the most aware and the kindest of you to his kin. O Allah, make his advent as deliverance from distresses and make the umma unite by him! O you man, if Allah chooses (that) to you, be determined and do not deviate from him (al-Mahdi) when you are guided to him." He sighed and pointed at his chest with his hand showing his eagerness to see him."[1]

٢ - أخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن بعض رجاله، عن إبراهيم بن الحكم بن ظهير، عن إسماعيل بن عياش، عن الأعمش عن أبي وائل، قال: نظر أمير المؤمنين علي عليه السلام إلى الحسين عليه السلام فقال:

---

[1] *Ithbat al-Hudat*, vol.3 p.537, *Biharul Anwar*, vol.51 p.115, *Muntakhab al-Athar* p.309, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.59.

إن ابني هذا سيّد كما سماه رسول الله ﷺ سيداً، وسيُخرج الله من صلبه رجلاً باسم نبيّكم، يشبهه في الخَلق والخُلق، يخرج على حين غفلة من الناس وإماتة للحق وإظهارٍ للجور. والله لو لم يخرج لضربت عنقه، يفرح بخروجه أهل السماوات وسكانها، وهو رجل أجلى الجبين، أقنى الأنف، ضخم البطن، أزيل الفخذين، بفخذه اليمنى شامة، أفلج الثنايا ويملأُ الأرض عدلاً كما ملئت ظلماً وجوراً.

(2) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from some of his companions from Ibraheem bin al-Hakam bin Dhaheer from Issma'eel bin Ayyash from al-A'mash that Abu Wa'il had said: Once Amirul Mo'mineen (s) looked at his son al-Husayn (s) and said:

"My son is a master as the Prophet (s) has called him a master. Allah will make one of his (al-Husayn's) descendants, whose name will be like the Prophet's name and who will be like the Prophet (s) in form and morals, appear while people are in advertence, the truth is suspended and oppression is spread everywhere. The inhabitants of the heaven and the people of the earth will be happy with his advent. He is a man with bright forehead, hooked nose, big abdomen, wide thighs with a mole on the right thigh and with separated front teeth. He will fill the world with justice after it has been filled with injustice and oppression."[1]

٣ - حدثنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، قال: حدثنا عبد الله بن بكير، عن حمران بن أعين قال: قلت لأبي جعفر الباقر عليه السلام: جعلت فداك، إني قد دخلت المدينة وفي حقوي هميان فيه ألف دينار، وقد أعطيت الله عهداً أنني أنفقها ببابك ديناراً ديناراً أو تجيبني فيما أسألك عنه.

---

[1] Fitan ibn Hammad, vol.1 p.374, Sunan of Abu Dawood, vol.4 p.108, Jami' al-Usool, vol.11 p.49, *Mukhtasar* of Abu Dawood, vol.6 p.162, *Iqd ad-Durar* p.23, 24, 31, 38, Mishkat al-Masabeeh, vol.3 p.26, Muqaddima of Ibn Khaldoon p.248, Asna al-Matalib p.130, Orf as-Sayooti, vol2 p.59, ad-Durr al-Manthoor, vol.6 p.58, Jam' al-Jawami', vol.2 p.35, Kanzul Ommal, vol.13 p.647, *al-Ghayba* by at-Toossi p.188, 189, Omda of ibn Batreeq p.434, at-Tara'if, vol.1 p.177, al-Malahim wel Fitan by Ibn Tawoos p.144.

فقال: يا حمران سلْ تُجب، ولا تنفقنّ دنانيرك.

فقلت: سألتُك بقرابتك من رسول الله ﷺ؛ أنت صاحب هذا الأمر والقائم به؟

قال: لا.

قلت: فمَن هو بأبي أنت وأمي.

فقال: **ذاك المشربّ حمرة، الغائر العينين، المشرف الحاجبين، العريض ما بين المنكبين، برأسه حزاز، بوجهه أثر، رحم الله موسى!**

(3) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that Hamran bin A'yun had said:

"I said to Abu Ja'far al-Baqir (s): I have come to Medina and I have one thousand dinars in my purse. I have promised Allah either to spend the money a dinar after another at your door or you answer me to what I am going to ask you about."

He said: "O Hamran, ask and I will answer and do not spend your money."

I said: "I ask you by your kinship to the Prophet (s); are you the man of the matter (deliverance)?"

He said: "No, I am not."

I said: "May my father and mother die for you! Who is he then?"

He said: "It is he, who has a red face, hollow eyes, high eyebrows, wide shoulders, dandruff in his head and a mark in his face. May Allah have mercy upon Moses."[1]

٤ - حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهري قال: حدثنا أحمد بن علي الحميري، قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن إسحاق بن جرير، عن حجر بن زائدة عن حمران بن أعين، قال:

[1] *Ithbat al-Hudat*, vol.3 p.538, *Biharul Anwar*, vol.51 p.40, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.237.

سألت أبا جعفر عليه السلام فقلت له: أنت القائم؟

فقال: قد ولدني رسولُ الله صلى الله عليه وآله وإنّي المطالب بالدم، ويفعل الله ما يشاء.

ثم أعدت عليه، فقال: **قد عرفت حيث تذهب، صاحبك المُبدِح البطن، ثم الحزاز برأسه، ابن الأرواع، رحم الله فلانا.**

(4) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Iss~haq bin Jareer from Hijr bin Za'ida that Hamran bin A'yun had said:

"I asked Abu Ja'far al-Baqir (s): Are you al-Qa'im?"

He said: "The messenger of Allah has begotten me. I am the one, who avenge the blood. Allah does whatever He wills."

I repeated my question.

He said: "You have known where to go. Your man is the one with the big abdomen and with dandruff in his head. He is the son of the imams. May Allah have mercy upon so-and-so!"[1]

٥ - حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهري قال: حدثنا أحمد بن علي الحميري، قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، قال: حدثني محمد بن عصام، قال: حدثني وهيب بن حفص، عن أبي بصير، قال: قال أبو جعفر عليه السلام (أو أبو عبد الله عليه السلام - الشك من ابن عصام)

يا أبا محمد، بالقائم علامتان: شامةٌ في رأسه وداء الحزاز برأسه، وشامة بين كتفيه، من جانبه الأيسر تحت كتفه الأيسر ورقة مثل ورقة الآس.

(5) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Muhammad bin Issam from Wuhayb bin Hafs that Abu Ja'far al-Baqir (s) (or Abu Abdullah as-Sadiq (s)) had said:

[1] Ibid.

"Al-Qa'im (s) has two marks; dandruff in his head and a mole between his two shoulders on the left side. Under the left shoulder there is a mole like the leaf of myrtle."[1]

٦ – أخبرنا محمد بن يعقوب قال: حدثنا أبو القاسم بن العلاء الهمداني رفعه عن عبد العزيز بن مسلم قال: كنا مع مولانا الرضا عليه السلام بمرو، فاجتمعنا وأصحابنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، وذكروا كثرة الاختلاف فيها فدخلت على سيدي الرضا عليه السلام فأعلمته خوض الناس في ذلك فتبسم عليه السلام، ثم قال:

يا عبد العزيز، جهل القوم وخدعوا عن آرائهم، إن الله تبارك أسمه لم يقبض رسوله صلى الله عليه وآله حتى أكمل له الدين فأنزل عليه القرآن فيه تفصيل كل شيء، بيّن فيه الحلال والحرام، والحدود والأحكام وجميع ما يحتاج الناس إليه كملاً فقال عز وجل ﴿مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ﴾ وأنزل عليه في حجة الوداع وهي آخر عمره ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

(6) Muhammad bin Ya'qoob narrated from Abul Qassim bin al-Ala' al-Hamadani that Abdul Aziz bin Muslim had said: We were with Imam ar-Redha (s) in Marw. We met with our companions in the mosque on Friday. They discussed the matter of the imamate. They mentioned how much disagreement there was about this subject. I came to my master Imam ar-Redha (s) and told him of what people had discussed. He smiled and said:

"O Abdul Aziz, the people have ignored and have been deceived by their opinions. Allah has not make His messenger (s) die until He has perfected the religion and revealed the Qur'an to detail everything; permissible and impermissible things, judgements and penalties and every thing that people might need in their lives. Allah has said, "We have not neglected anything in the Book,"[2] and He has revealed to His messenger in the last (farewell) hajj this verse, "This day have I perfected for you your religion and

---

[1] *Biharul Anwar*, vol.51 p.41, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.238.
[2] Qur'an, 6 :38.

completed My favor on you and chosen for you Islam as a religion."[1]

وأمر الإمامة من تمام الدين، لم يمض ﷺ حتى بيّن لأمّته معالم دينهم، وأوضح لهم سبيلهم، وتركهم على قول الحق وأقام لهم علياً عليه السلام علماً وإماماً، وما ترك شيئاً يحتاج إليه الأمة إلاّ بيّنه، فمن زعم أن الله لكم يكمل دينه فقد ردّ كتاب الله، وهو كافر به. هل يعرفون قدر الإمامة ومحلّها من الأمة فيجوز فيها اختيارهم؟ إنّ الإمامة أجل قدراً وأعظم شأناً وأعلى مكاناً وأمنع جانباً وأبعد غوراً من أن يبلغَها الناس بعقولهم أو ينالوها بآرائهم أو يقيموا إماماً باختيارهم.

Definitely the matter of the imamate is from the religion and that religion is not perfected without it. The Prophet (s), before leaving to the better world, has declared to his umma the principles of their religion and has showed them the straight path and the clear truth. He has appointed to them Ali as the imam. He has not left anything that the umma need unless he has declared it to them. Then whoever claims that Allah has not perfected His religion denies the Book of Allah and so he becomes unbeliever. Do they know the importance of the imamate and its position to the umma so that they determine as they like? The imamate is much more important, greater in position, higher in rank, more impervious and profounder than to be perceived by their own minds or to be refuted by their own opinions or that they themselves appoint the imam according to their fancies.

إن الإمامة منْزلة خصّ الله بها إبراهيمَ الخليل عليه السلام بعد النبوة والخلّة مرتبةً ثالثة وفضيلةً شرّفه بها وأشاد بها ذكره فقال ﷻ ﴿إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾ فقال الخليل سروراً بها ﴿وَمِن ذُرِّيَّتِي﴾ قال الله تعالى ﴿لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾، فأبطلت هذه الآية إمامةَ كلّ ظالم إلى يوم القيامة وصارت في الصفوة.

The imamate is a divine position that Allah has favored Abraham (s) with after prophethood then He has honored him with

[1] Qur'an, 5:3.

companionship thirdly. Allah has said, "Surely I will make you an Imam of men."[1] Abraham said delightfully, "And of my offspring?"[2] Then Allah has said, "My covenant does not include the unjust."[3] So this verse has annulled every imamate of every unjust one until the Day of Resurrection and it limited the imamate to the choice that Allah has chosen.

ثم أكرمه الله ﷻ بأن جعلها في ذريته أهل الصفوة والطهارة فقال ﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾﴾ فلم تزل في ذريته يرثها بعضٌ عن بعض قرناً فقرناً حتى ورثها النبي ﷺ فقال ﷻ ﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

The choice is the progeny of Abraham (s) that Allah has honored and preferred to all of the human beings. Allah has said, "And We gave him Issaq and Yaqoub (Jacob), a son's son, and We made (them) all good and We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve."[4] It has been still in Abraham's progeny inherited by one after the other and age after age until it has been inherited by Prophet Muhammad (s). Allah has said, "Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers."[5]

فكانت له خاصّة، فقلّدها ﷺ علياً عليه السلام بأمر الله عزّ اسمُه على رسم ما فرضه الله، فصارت في ذريته الأصفياء الذين آتاهم الله العلم والإيمان بقوله ﷻ ﴿وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ﴾ فهي في ولد علي عليه السلام خاصة إلى يوم القيامة إذ لا نبيّ بعد محمد ﷺ، فمِن أين يختار هؤلاء الجهالُ الإمامَ. إنّ الإمامة

[1] Qur'an, 2:124.
[2] Ibid.
[3] Ibid.
[4] Qur'an, 21:37.
[5] Qur'an, 3:68.

هي منزلة الأنبياء وإرث الأوصياء. إن الإمامة خلافة الله وخلافة الرسول ﷺ ومقام أمير المؤمنين وميراث الحسن والحسين عليهما السلام.

Then the Prophet (s) has entrusted Ali (s) with it (the imamate) according to the order of Allah and then it has been inherited by Ali's pure progeny, whom Allah has granted faith, knowledge and wisdom as He has said, "And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the Day of Resurrection."[1] The imamate has been limited to the progeny of Ali (s) until the Day of Resurrection because there is no prophet after Muhammad (s). Then how can these ignorants choose the imam? Imamate is the rank of the prophets and the inheritance of their guardians. Imamate is the caliphate of Allah and His messenger and it is the position of Amirul Mo'mineen Ali (s) and the inheritance of al-Hasan and al-Husayn (s).

إن الإمامة زمام الدين ونظام أمور المسلمين وصلاح الدنيا وعزّ المؤمنين. إن الإمامة هي أس الإسلام النامي وفرعه السامي. بالإمام تمام الصلاة والزكاة والصيام والحج والجهاد، وتوفير الفيء والصدقات وإمضاء الحدود والاحكام ومنع الثغور والأطراف. الإمام يحل حلال الله ويحرم حرام الله ويقيم حدود الله ويذب عن دين الله ويدعو إلى سبيل ربه بالحكمة والموعظة الحسنة والحجة البالغة. الإمام الشمس الطالعة المجللة بنورها للعالم وهي في الأفق بحيث لا تنالها الأيدي والأبصار.

Imamate is the reins of religion, the system that runs the Muslims' affairs, the goodness of life and the honor of the believers. Imamate is the progressive basis of Islam. With the imam prayers, zakat, fasting, hajj, jihad, finance, charities, judgements, penalties and protecting the boundaries become perfect. The imam permits what Allah has permitted and prohibits what Allah has prohibited. He defends the religion of Allah, carries out His penalties and invites to the way of his Lord with wisdom, fair exhortation and with inevitable evidence. An

[1] Qur'an, 30:56.

imam is the shining sun that spreads its light allover the world while it is in the sky where neither hands nor eyes can harm it.

الإمام البدر المنير والسراج الزاهر والنور الساطع والنجم الهادي في غياهب الدجى وأجواز البلدان والقفار ولجج البحار. الإمام الماء العذب على الظماء والنور الدالّ على الهدى والمنجي من الردى. الإمام النار على اليفاع الحار لمن اصطلى به والدليل في المهالك، مَن فارقه فهالكٌ. الإمام السحاب الماطر والغيث الهاطل والشمس المضيئة والسماء الظليلة والأرض البسيطة والعين الغزيرة والغدير والروضة.

An imam is a luminous moon, a bright lamp, shining light and a guiding star in the dark nights, in the deserts and in the high seas. An imam is like pure water to the thirsty. He is the light leading to guidance and he is the saver, who saves from perishment. An imam is like a fire on a hill. It is warm to those, who want to warm themselves and it is a sign of guidance to the lost. Who turns away from it will perish. An imam is like raining clouds, like the shining sun, like the shady sky, like plain ground, like a flowing fountain, like a brook and a garden.

الإمام الأنيس الرفيق والوالد الشفيق والأخ الشقيق والأم البرة بالوالد الصغير ومفزع العباد في الداهية الناد. الإمام أمين الله في خلقه وحجته على عباده وخليفته في بلاده والداعي إلى الله والذابّ عن حرم الله. الإمام المطهر من الذنوب والمبرء عن العيوب المخصوص بالعلم الموسوم بالحلم، نظام الدين وعزّ المسلمين وغيظ المنافقين وبوار الكافرين.

An imam is like a close companion, a kind father, a good brother and a merciful mother to her child. He is a safe resort to people during disasters. An imam is the trustee of Allah among His people, His authority over them, His caliph on His earth, the advocate of His mission and the defender of His sanctuaries. An imam is purified from sins, free from defects, inspired with knowledge and endowed with discernment. He is the order of religion, the dignity of the Muslims, the rage of the hypocrites and the ruin of the unbelievers.

الإمام واحد دهره لا يدانيه أحدٌ ولا يعادله عالم ولا يوجد منه بدل ولا له مثل ولا نظير، مخصوص بالفضل كله من غير طلب منه له ولا اكتساب، بل اختصاص من المفضل الوهاب. فمَن ذا الذي يبلغ معرفة الإمام أو يمكنه اختياره؟ هيهات هيهات! ضلّت العقول وتاهت الحلوم وحارت الألباب وخسئت العيون وتصاغرت العظماء وتحيّرت الحكماء وتقاصرت الحلماء وحصرت الخطباء وجهلت الألبّاء وكلّت الشعراء وعجزت الأدباء وعييت البلغاء عن وصف شأنٍ من شأنه أو فضيلة من فضائله، فأقرّت بالعجز والتقصير.

An imam is the only one of his age. He is incomparable and with no like or substitute. He is endowed with all virtues by the Exalted Giver. Who, then, can know what an imam is to choose him? How far! Minds become confused, wise men go astray, discerning people abstain, speechers fail, intelligents ignore, poets become tired, men of letters flop and eloquent people falter to describe one aspect of an imam's aspects or one virtue of his virtues.

وكيف يوصف بكلّه أو ينعت بكنهه أو يفهم شيء من أمره أو يوجد مَن يقوم مقامه ويغني غناه؟ لا كيف وأنى وهو بحيث النجم من يد المتناولين ووصف الواصفين، فأين الاختيار من هذا؟ وأين العقول عن هذا، وأين يوجد مثل هذا؟ أتظنون أن ذلك يوجد في غير آل الرسول محمد ﷺ؟ كذّبتهم واللهِ أنفسُهم ومنّتهم الأباطيل فارتقوا مرتقاً صعباً دحضاً تزلّ عنه إلى الحضيض أقدامُهم.

How can he be described as all? How can his essence be recognized? Can anything of his affairs be understood? Can anyone replace him? Certainly not! He is like a star to the hands of the catchers! So how can they choose the imam with their fancies or how can minds determine that? Is there another like? Do you think that that is available among other than the Prophet's progeny? By Allah their minds have cheated them and their false fancies have deluded them and so they put themselves in a very high position, from which their feet will slip to the lowest bottom.

راموا إقامةَ الإمام بعقول حائرة بائرة ناقصة وآراء مضلة فلم يزدادوا منه إلاّ بعداً، لقد رامو صعباً وقالوا إفكاً وضلوا ضلالاً بعيداً ووقعوا في الحيرة إذ تركوا الإمام عن بصيرة، وزيّن لهم الشيطانُ أعمالهم فصدّهم عن السبيل وكانوا مستبصرين. رغبوا عن اختيار الله واختيار رسول الله ﷺ وأهل بيته إلى اختيارهم، والقرآنُ يناديهم ﴿وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾﴾

They want to appoint the imam with confused or inactive minds and deviating thoughts; therefore they become too far away from him (the imam). They look forward to unattainable thing, say false thing and go astray too far and then they fall into confusion when they turn away from the imam knowingly and when the Satan has encrusted their bad deeds to them to take them away from the straight path. They turn away from the choice of Allah, His messenger and Ahlul Bayt and cling to their own choice whereas Allah has said, "And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate with Him."[1]

ويقول ﷻ ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ﴾ وقال ﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾﴾

And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter."[2] And, "What has happened to you? How do you judge? Or have you a book wherein you read? That you have surely therein what you choose. Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? Ask them which of them will vouch for that. Or have

[1] Qur'an, 28:68
[2] Qur'an, 33:36.

they other gods? Then let them bring their other gods if they are truthful."[1]

وقال ﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾﴾ أم ﴿طُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾﴾ أم ﴿قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾﴾ أم ﴿قَالُوا۟ سَمِعْنَا وَعَصَيْنَا﴾ بل هو ﴿فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾﴾

And, "Do they not then reflect on the Qur'an? Nay, on the hearts there are locks,"[2] or, "a seal is set on their hearts so they do not understand,"[3] or "They said, We hear, and they did not obey. Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand. And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw,"[4] or, "They said: We hear and disobey,"[5] but it is "The grace of Allah: He gives it to whom He pleases."[6]

فكيف لهم باختيار الإمام؟ والإمام عالم لا يجهل وراعٍ لا ينكل، معدن القدس والطهارة والنسك والزهادة والعلم والعبادة، مخصوصٌ بدعوة الرسول ﷺ ونسل المطهرة البتول، لا مغمز فيه في نسب ولا يدانيه ذو حسب، فالبيت من قريش، والذروة من هاشم، والعترة من الرسول ﷺ والرضى من الله ﷻ، شرف الأشراف، والفرع عن عبد مناف، نامي العلم، كامل الحلم، مضطلع بالإمامة، عالم بالسياسة، مفروض الطاعة، قائم بأمر الله ﷻ، ناصح لعباد الله، حافظ لدين الله.

How can they choose the imam? An imam is a savant that does not ignore and a guardian that does not wrong. He is the essence of holiness, purity, asceticism, knowledge and worship. He is

---

[1] Qur'an, 68:36-41.
[2] Qur'an, 47:24.
[3] Qur'an, 9:87.
[4] Qur'an, 8:21-23.
[5] Qur'an, 2:93.
[6] Qur'an, 57:21.

appointed by the Prophet (s) via revelation. He is from the progeny of the pure Batool[1] (s). There is no defect in his lineage and no one is comparable to him from among all of Quraysh. He is the summit of the Hashimites, the successor of the Prophet (s) and the pleasing of Allah. He is the most honorable of the all. He is with perfect knowledge and discernment. He undertakes the imamate devotedly. He is aware of politics. He is obeyed. He carries out the orders of Allah, directs people to their welfare and guards the religion of Allah.

إنّ الأنبياء والأئمة صلوات الله عليهم يوفقهم الله ويؤتيهم من مخزون علمه وحكمه ما لا يؤتيه غيرهم، فيكون علمهم فوق علم أهل الزمان في قوله تعالى ﴿أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾﴾ وقوله ﴿وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ﴾ وقوله في طالوت ﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾﴾

Allah grants the prophets and imams (peace be upon them) with His knowledge and wisdom, which He does not grant anyone else than them with. Hence their knowledge is above the knowledge of the people of every age. Allah says, "Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge,"[2] and, "...and whoever is granted wisdom, he indeed is given a great good."[3] And He says about Talut, "Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample-giving, Knowing."[4]

وقال لنبيه ﷺ ﴿وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾﴾ وقال في الأئمة من أهل بيت نبيه وعترته وذريته صلوات

[1] Fatima, the Prophet's daughter.
[2] Qur'an, 10:35.
[3] Qur'an, 2:269.
[4] Qur'an, 2:247.

الله عليهم أجمعين ﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾﴾

And He says to His messenger Muhammad (s), "...and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great."[1] Allah says about the infallible imams of His prophet's progeny, "Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibraheem's children the Book and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him and of them is he who turns away from him, and hell is sufficient to burn."[2]

وإنّ العبد إذا اختاره الله ﷻ لأمور عباده شرح صدره لذلك وأودع قلبه ينابيع الحكمة وألهمه العلم إلهاماً، فلم يعِ بعده بجواب ولا يحير فيه عن صواب، فهو معصوم مؤيد، موفق مسدد، قد أمِن من الخطايا والزلل والعثار، يخصه الله بذلك ليكون حجته على عباده وشاهده على خلقه ﴿ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾﴾

If Allah chooses someone to run the affairs of His people, He will delight his heart to be ready to that, grant him with wisdom and inspire him with knowledge that he will never fail to answer any question. Allah assists him and makes him infallible that he does never fall into error, fault or mistake. Allah grants him with all of that to be His authority over His people. "... that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace."[3]

فهل يقدرون على مثل هذا فيختارونه؟ أو يكون مختارهم بهذه الصفة فيقدمونه؟ تعدّوا وبيتِ الله الحقَّ، ونبذوا كتابَ الله وراء ظهورهم كأنهم لا يعلمون، وفي كتاب الله الهدى

[1] Qur'an, 4:113.
[2] Qur'an, 4:54-55.
[3] Qur'an, 57:21.

والشفاء، فنبذوه واتبعوا أهواءهم، فذمّهم الله تعالى ومقّتهم وأتعسهم فقال ﷻ ﴿وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾﴾ وقال ﴿وَٱلَّذِينَ كَفَرُوا۟ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ﴿٨﴾﴾ وقال ﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾﴾

After all, can they be fit to choose such an imam? Can their chosen imam be with all these virtues that Allah has granted to the imams, whom He has chosen? By the House of Allah, they have trespassed the truth and turned their backs to the holy Book of Allah indifferently. The Book of Allah has the remedy and the guidance but they have neglected it and followed their fancies; therefore Allah has dispraised them, detested them and has made them wretched. Allah has said, "...and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people,"[1] and "...for them is destruction and He has made their deeds ineffective,"[2] and "...greatly hated is it by Allah and by-those who believe. Thus does Allah set a seal over the heart of every proud, haughty one."[3][4]

٧ - وعن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب عن إسحاق بن غالب، عن أبي عبد الله جعفر بن محمد عليهما السلام في خطبة له يذكر فيها حال الأئمة عليهم السلام وصفاتهم فقال:

إن الله تعالى أوضح بأئمة الهدى من أهل بيت نبيه صلى الله عليه وآله عن دينه، وأبلج بهم عن سبيل منهاجه، وفتح لهم عن باطن ينابيع علمه، فمَن عرف من أمة محمد صلى الله عليه وآله واجبَ حقّ إمامه وجد طعمَ حلاوةِ إيمانه وعلم فضل طلاوة إسلامه لأن الله تعالى نصب الإمام علماً لخلقه، وجعله حجة على أهل طاعته، ألبسه الله تاج الوقار وغشّاه من نور الجبار، يمد بسبب إلى

---

[1] Qur'an, 28:50.
[2] Qur'an, 47:8.
[3] Qur'an, 40:35.
[4] *Kamal ad-Deen* p.675, Ma'ani al-Akhbar p.96, *Oyoon Akhbar ar-Redha* p.216, al-Amaly by as-Sadooq p.536, Yanabee'ul Ma'ajiz 329.

السماء، لا ينقطع عنه مواده، ولا ينال ما عند الله إلاّ بجهة أسبابه، ولا يقبل الله الأعمال للعباد إلاّ بمعرفته.

(7) Muhammad bin Yahya narrated from Ahmad bin Muhammad bin Eessa from al-Hasan bin Mahboob from Iss~haq bin Ghalib that Abu Abdullah as-Sadiq (s) had said in one of his speeches when describing the imams:

"Allah the Almighty has declared his religion with the guiding imams of the Prophet's family (s). He has shone His divine method with them and has uncovered to them the hidden springs of His knowledge. Whoever of Muhammad's nation knows the right of his imam will taste the sweetness of his faith and find the virtue of the comeliness of his religion. Allah has appointed the imam as a sign to His people and has made him the authority over the believers. Allah has put on the imam's head the crown of gravity and has shed upon him some of His light. He is the means between the Heaven and people. Nothing of the blessings of Allah is gained except by the means of the imam. Allah does not accept the deeds of His people without regarding (the right of) their imam.

فهو عالم بما يرد عليه من مشكلات الدجى ومعميات السنن ومشتبهات الفتن، فلم يزل الله تعالى يختارهم لخلقه من ولد الحسين عليه السلام، من عقب كل إمام، فيصطفيهم كذلك ويجتبيهم ويرضى بهم لخلقه ويرتضيهم لنفسه، كلما مضى منهم إمام نصب ﷺ لخلقه إماماً علماً بيّناً وهادياً منيراً وإماماً قيّماً وحجة عالماً.

The imam is able to answer all the vague problems and is aware of all the ambiguous issues of the Sharia and the confusing questions of religion. Allah has chosen for His people the infallible imams from the descendants of al-Husayn (s) one after the other. He has been pleased with them and He has accepted them for His people. Whenever an imam goes to the better world, Allah appoints another as a guiding imam and a knowing authority to guide the people to the straight path of the truth.

أئمة من الله يهدون بالحق وبه يعدلون، حجج الله ودعاته ورعاته على خلقه، يدين بهديهم العباد وتستهل بنورهم البلاد وينمو ببركتهم التلاد، جعلهم الله حياة للأنام ومصابيح للظلام ومفاتيح للكلام ودعائم للاسلام، جرت بذلك فيهم مقادير الله على محتومها.

The imams are the authorities of Allah, His preachers and guardians, by whom people are guided and nations are refreshed. Allah has made them as the means of life for His people, as the light in darkness and as the pillars of Islam. All that has been determined by the will of Allah.

فالإمام هو المنتجب المرتضى والهادي المجتبى والقائم المرتجى، اصطفاه الله بذلك واصطنعه على عينه في الذر حين ذرأه، وفي البرية حين برأه ظلاً قبل خلقه نسمة عن يمين عرشه، محبوّاً بالحكمة في علم الغيب عنده، اختاره بعلمه وانتجبه لطهره بقية من آدم، وخيرة من ذرية نوح، ومصطفى من آل إبراهيم، وسلالة من إسماعيل، وصفوة من عترة محمد ﷺ.

The imams are the preferred choice of Allah, the chosen guides and expected deliverances. Allah has chosen them since the first creation. He has created them as shadows before making them as beings at the right side of His Throne with His care. He has endowed them with wisdom while in the unseen world near Him. He has created them as the pure remainder of Adam, the best of Noah's progeny, the choice of Abraham's family, the offspring of Ishmael and the purest progeny of Muhammad (s).

لم يزل مرعياً بعين الله يحفظه بملائكته، مدفوعاً عنه وقوب الغواسق، ونفوث كل فاسق، مصروفاً عنه قوارف السوء، مبرءاً من العاهات محجوباً عن الآفات معصوماً من الزلات مصوناً من الفواحش كلها، معروفا بالحلم والبر في يفاعه منسوباً إلى العفاف والعلم والفضل عند انتهائه، مسنداً إليه أمر والده، صامتاً عن المنطق في حياته.

They are still under the care of Allah and they are protected by His angels. They are protected from the evil darkness and the evil of every devil. They are freed from handicaps and diseases. They are infallible before all kinds of obscenities. They are endowed with piety and patience. They are granted with abstinence, knowledge and virtue. An imam is entrusted with the position of his father. He keeps silent during the lifetime of his father.

فإذا انقضت مدة والده وانتهت به مقادير الله إلى مشيته، وجاءت الإرادة من عند الله فيه إلى محبته وبلغ منتهى مدة والده عليه السلام فمضى، صار أمر الله إليه من بعده وقلّده الله دينه، وجعله الحجة على عباده وقيمه في بلاده وأيده بروحه وأعطاه علمه واستودعه سره وانتدبه لعظيم أمره وأنبأه فصل بيان علمه ونصبه علما لخلقه وجعله حجة على أهل عالمه وضياءً لأهل دينه والقيم على عباده.

But when the will of Allah determines to bring the father to the better world, the son becomes ready to receive the order of Allah. Allah will entrust the son after the death of the father with His religion and make him the authority over His people and the guardian on His earth. He assists him with His angels, grants him His knowledge, entrusts him with His secret, deputes him to undertake the great task, appoints him as the authority over His people, makes him as a light for the believers of His religion and entrusts him with their affairs.

رضيَ الله به إماماً لهم؛ استحفظه علمه واستخبأه حكمته واسترعاه لدينه وأحيا به مناهج سبيله وفرائضه وحدوده، فقام بالعدل عند تحيّر أهل الجهل وتحيير أهل الجدل بالنور الساطع والشفاء البالغ بالحق الأبلج والبيان اللائح مِن كل مخرج على طريق المنهج الذي مضى عليه الصادقون من آبائه عليهم السلام فليس يجهل حق هذا العالم إلاّ شقيّ ولا يجحده إلاّ غويّ ولا يدعه إلاّ جريّ على الله.

Allah is pleased with him as His guardian over His people. He entrusts him with His knowledge, wisdom and religion. He makes him revive His path, obligations and penalties. In his turn, the imam spreads justice when the ignorant become confused, confutes the arguers with the clear proofs and the bright truth of his truthful fathers (s). No one ignores this truth save the wretched, no one denies it save the deviate and no one leaves it aside save the opponents of Allah."[1]

[1] *Biharul Anwar*, vol.25 p.150, Yanabee'ul Ma'ajiz p.335.

A SON OF THE BEST OF BONDMAIDS

٨ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا محمد بن المفضل بن قيس بن رمانة الأشعري وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب الزراد عن هشام بن سالم، عن يزيد الكناسي قال: سمعت أبا جعفر محمد بن علي الباقر عليه السلام يقول:

إنّ صاحب هذا الأمر فيه شبه من يوسف؛ ابن أمة سوداء، يصلح الله ﷻ له أمره في ليلة واحدة.

(8) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Qayss bin Rummana al-Ash'ari, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob az-Zarrad from Hisham bin Salim from Yazeed al-Kinasi that Abu Ja'far al-Baqir (s) had said:

"The man of this matter has a likeness to Prophet Joseph (s). He is a son of a (black)[1] bondmaid. Allah will make him succeed within a night."

The likeness to Prophet Joseph (s) concerns the disappearance.[2]

٩ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا أحمد بن علي الحميري، قال: حدثنا الحكم أخو مشمعل الأسدي قال: حدثني عبد الرحيم القصير قال: قلت لأبي جعفر عليه السلام: قول أمير المؤمنين عليه السلام "بأبي ابن خيرة الإماء" أهي فاطمة عليها السلام؟ فقال:

إن فاطمة عليها السلام خيرة الحرائر. ذاك المبدح بطنه، المشربّ حمرة، رحم الله فلاناً.

(9) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hakam, the brother of Mushma'all al-Asadi, that Abdur Raheem al-Qaseer had said: I said to Abu Ja'far al-Baqir (s): Does the saying of

---

[1] It has not been proved that the mother of Imam al-Mahdi (s) was a black woman.

[2] The tradition is mentioned in chap.10 no.3.

Amirul Mo'mineen (s) "May my father die for him! The son of the best of bondmaids," refer to Fatima (s)?" He said:

"Fatima (s) is the best of free ladies. He (al-Mahdi) is the one with a big abdomen and a red face. May Allah have mercy upon so-and-so!"[1]

١٠ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن علي بن أبي المغيرة، عن أبي الصباح قال: دخلت على أبي عبد الله عليه السلام فقال لي: ما وراءك؟

فقلت: سرور من عمك زيد؛ خرج يزعم أنه ابن سبيّة وهو قائم هذه الأمة وأنه ابن خيرة الإماء.

فقال: **كذب ليس هو كما قال، إن خرج قتل.**

(10) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ali bin Abul Mugheera that Abus-Sabah had said: Once I came to Abu Abdullah as-Sadiq (s). He said to me: What (news) do you have?"

I said: "Good news about your uncle Zayd! He claims that he is a son of a bondmaid. He claims that he is al-Qa'im of this umma and that he is a son of the best of the bondmaids."

He said: "He has told a lie. He is not as what he has said. If he rises, he will be killed.[2]"[3]

---

[1] *Ithbat al-Hudat*, vol.3 p.538, *Biharul Anwar*, vol.51 p.42, *Muntakhab al-Athar* p.240, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.236.

[2] It has been proved by the true traditions that the martyr Zayd (may Allah be pleased with him) has been praised for his high position and his great situation against oppression and for his invitation to apply the real laws of Islam besides inviting people to acknowledge the imamate of Imam ar-Redha (s). So this tradition is either to be denied or to be interpreted anyway.

[3] *Rijal* al-Kashshi p.350, *Ithbat al-Hudat*, vol.3 p.125, *Biharul Anwar*, vol.46 p.194, vol.51 p.42.

١١ - حدثنا محمد بن همام ومحمد بن الحسن بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سليمان بن سماعة، عن أبي الجارود، عن القاسم بن الوليد الهمداني، عن الحارث الاعور الهمداني قال: قال أمير المؤمنين عليه السلام:

بأبي ابن خيرة الإماء (يعني القائم من ولده عليه السلام) **يسومهم خسفا، ويسقيهم بكأس مصبرة، ولا يعطيهم إلاّ السيف هرجاً فعند ذلك تتمنى فجرة قريش لو أن لها مفاداة من الدنيا وما فيها ليغفر لها، لا نكف عنهم حتى يرضى الله.**

(11) Muhammad bin Hammam and Muhammad bin al-Hasan bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Suma'a from Abul Jarood from al-Qassim bin al-Waleed al-Hamadani from al-Harith al-A'war al-Hamadani that Amirul Mo'mineen (s) had said:

"Blessed is the son of the best of the bondmaids! (He means al-Qa'im) He will humiliate the arrogants and water them a bitter nauseous drink. His sword will kill them terribly. Then the arrogants of Quraysh wish if they could redeem themselves with the world and all that it has just to be forgiven. He will not stop until he pleases Allah."[1]

١٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملى قال: حدثنا محمد وأحمد ابنا الحسن عن أبيهما، عن ثعلبة بن ميمون، عن يزيد بن أبي حازم قال:

خرجت من الكوفة، فلما قدمت المدينة دخلت على أبي عبد الله عليه السلام فسلمت عليه، فسألني هل صاحبك أحد؟

فقلت: نعم.

فقال: أكنتم تتكلمون؟

قلت: نعم، صحبني رجل من المغيرية.

قال: فما كان يقول؟

---

[1] Al-Fitan by ibn Hammad, vol.1 p.350, Urf by as-Sayooti, vol.2 p.73, Kanzul Ommal, vol.14 p.589, al-Malahim wel Fitan by ibn Tawoos p.66, *Ithbat al-Hudat*, vol.3 p.539, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.117.

قلت: كان يزعم أن محمد بن عبد الله بن الحسن هو القائم، والدليل على ذلك أن اسمه اسم النبي ﷺ واسم أبيه اسم أبي النبي، فقلت له في الجواب: إن كنت تأخذ بالأسماء فهو ذا في ولد الحسين محمد بن عبد الله بن علي. فقال لي: إنّ هذا ابن أَمَة —(يعني محمد بن عبد الله بن علي) وهذا ابن مهيرة (يعني محمد بن عبد الله بن الحسن بن الحسن).

فقال أبو عبد الله عليه السلام: فما رددت عليه؟

فقلت: ما كان عندي شيء أرد عليه.

فقال: **أوَلم تعلموا أنه ابن سبية** (يعني القائم عليه السلام)؟

(12) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Muhammad and Ahmad the sons of al-Hasan from their father from Tha'laba bin Maymoon that Yazeed bin Abu Hazim had said:

One day I traveled from Kufa and when I reached Medina, I came to Abu Abdullah as-Sadiq (s). I greeted him. He asked me: "Did anyone accompany you in your travel?"

I said: "Yes, a man from al-Mugheeriyya."[1]

Abu Abdullah as-Sadiq (s) said: "What did he say?"

I said: "He claimed that Muhammad bin Abdullah bin al-Hasan was al-Qa'im. His evidence was that his name was like the name of the Prophet (s) and his father's name was like the Prophet's father's name. I said to him: If you depend upon the names, there is one of the descendants of al-Husayn (s) named as Muhammad bin Abdullah bin Ali. He said to me: This is a son of a bondmaid (he means Muhammad bin Abdullah bin Ali) and that is a son of a free woman. (he means Muhammad bin Abdullah bin al-Hasan)."

Abu Abdullah as-Sadiq (s) said to me: "What did you say to him?"

I said: "I could not answer him."

---

[1] Al-Mugheeriyya: the companions of al-Mugheera bin Sa'd the liar, who used to ascribe fabrications to Imam Abu Ja'far al-Baqir (s).

He said: "Do you not know that he (al-Qa'im (s)) is a son of a bondmaid?"[1]

HIS CONDUCT

١٣- أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو قال: حدثنا أحمد بن الحسن بن أبان قال: حدثنا عبد الله بن عطاء المكي، عن شيخ من الفقهاء (يعني أبا عبد الله عليه السلام) قال: سألته عن سيرة المهدي كيف سيرته؟

فقال: **يصنع كما صنع رسول الله صلى الله عليه وآله، يهدم ما كان قبله كما هدم رسول الله صلى الله عليه وآله أمر الجاهلية، ويستأنف الإسلام جديداً.**

(14) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Ahmad bin al-Hasan bin Abban that Abdullah bin Atta' al-Mekki had asked Abu Abdullah as-Sadiq (s) about the conduct of Imam al-Mahdi (s) when he would appear.

Abu Abdullah as-Sadiq (s) said: "He will act as the Prophet (s) has acted. He will annul all what has been established before him as the Prophet (s) has annulled all that has been established in the pre-Islamic age. He will resume Islam anew."[2]

١٤ - أخبرنا علي بن الحسين قال: حدثني محمد بن يحيى العطار، عن محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن أحمد بن محمد بن أبي نصر، عن عبد الله بن بكير، عن أبيه، عن زرارة، عن أبي جعفر عليه السلام قال:

قلت له: صالح من الصالحين سمّه لي (أريد القائم عليه السلام)

فقال: اسمه اسمي.

---

[1] *Ithbat al-Hudat*, vol.3 p.539, *Biharul Anwar*, vol.51 p.42, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.435.

[2] *Ithbat al-Hudat*, vol.3 p.539, *Hilyatul Abrar*, vol.2 p.627, *Biharul Anwar*, vol.52 p.352, *Muntakhab al-Athar* p.305, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.51.

قلت: أيسير بسيرة محمد ﷺ؟

قال: هيهات هيهات يا زرارة، ما يسير بسيرته.

قلت: جعلت فداك لِمَ؟

قال: إنّ رسول الله ﷺ سار في أمّته بالمنّ؛ كان يتألّف الناس، والقائم يسير بالقتل؛ بذاك أُمِر في الكتاب الذي معه أن يسير بالقتل ولا يستتيب أحداً. ويل لَمن ناواه.

(14) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ahmad bin Muhammad bin Abu Nasr from Abdullah bin Bukayr from his father that Zurara had said to Abu Ja'far Muhammad bin Ali al-Baqir (s):

"I want you to mention to me the name of one of the virtuous men-I meant al-Qa'im (s)."

He said: "His name is like mine."

I said: "Will he act like Muhammad (s)?"

He said: "O Zurara, how far! He will not act as the Prophet (s) has acted."

I asked: "May I die for you! Why not?"

He said: "The Prophet (s) has acted leniently towards his umma. He has entreated people kindly whereas al-Qa'im (s) will use his sword with them. He has been ordered by the book, which is with him, to do so. He will kill (bad) people without forgiving anyone. Woe unto whoever opposes him then."[1]

١٥ - أخبرنا علي بن الحسين بهذا الإسناد، عن محمد بن علي الكوفي، عن عبد الرحمن بن أبي هاشم، عن أبي خديجة، عن أبي عبد الله عليه السلام أنه قال: إن علياً عليه السلام قال:

---

[1] *Iqd ad-Durar* p.226, *Ithbat al-Hudat*, vol.3 p.539, *Hilyatul Abrar*, vol.2 p.628, *Biharul Anwar*, vol.52 p.353, *Muntakhab al-Athar* p.302, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.303.

كان لي أن أقتل المولي وأجهز على الجريح ولكني تركت ذلك للعاقبة من أصحابي؛ إن جرحوا لم يقتلوا، والقائم له أن يقتل المولي ويجهز على الجريح.

(15) Ali bin al-Husayn narrated from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hashim from Abu Khadeeja from Abu Abdullah as-Sadiq (s) that Amirul Mo'mineen (s) had said:

"I could have killed the fleers and finished off the wounded (warriors) but I did not do fearing for the end of my companions that if they might be wounded, they would not be killed. But al-Qa'im (s) is permitted to kill the fleers and to finish off the wounded."[1]

١٦ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسن، عن محمد بن خالد، عن ثعلبة بن ميمون، عن الحسن بن هارون بياع الانماط قال:

كنت عند أبي عبد الله عليه السلام جالسا، فسأله المعلي بن خنيس: أيسير القائم إذا قام بخلاف سيرة علي عليه السلام؟

فقال: **نعم، وذاك أن علياً سار بالمنّ والكفّ لأنه علم أن شيعته سيظهر عليهم من بعده، وأن القائم إذا قام سار فيهم بالسيف والسبي، وذلك أنه يعلم أن شيعته لم يظهر عليهم من بعده أبداً.**

(16) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan from Muhammad bin Khalid from Tha'laba bin Maymoon that al-Hasan bin Haroon had said:

Once I was sitting with Abu Abdullah as-Sadiq (s) when al-Mu'alla bin Khunays asked him: "Will al-Qa'im (s), when he appears, act unlike the way, in which Ali (s) has acted?"

He said: "Yes, he will. Ali has acted with leniency and forgiving because he has known that his Shia are going to be controlled after him. But al-Qa'im (s), when appears, will kill and capture

[1] *Biharul Anwar*, vol.52 p.353, Mustadrak al-Wassail, vol.11 p.54, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.117.

because he knows that his Shia will not be defeated after him forever."[1]

١٧ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن أبيه، عن رفاعة بن موسى، عن عبد الله بن عطاء قال: سألت أبا جعفر الباقر عليه السلام فقلت: إذا قام القائم عليه السلام بأي سيرة يسير في الناس؟ فقال:

يهدم ما قبله، كما صنع رسول الله صلى الله عليه وآله، ويستأنف الإسلام جديداً.

(17) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his father from Rifa'a bin Musa that Abdullah bin Atta' had said:

"I asked Abu Ja'far al-Baqir (s): "When al-Qa'im (s) rises, what will he do to people?"

He said: "He will annul all that has been established before him as the Prophet (s) has done and he will resume Islam anew."[2]

١٨ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، عن محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن أحمد بن محمد بن أبي نصر، عن العلاء عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول:

لو يعلم الناس مايصنع القائم إذا خرج لأحبّ أكثرُهم إلاّ يروه مما يقتل من الناس، أما إنه لا يبدأ إلاّ بقريش فلا يأخذ منها إلاّ السيف، ولا يعطيها إلاّ السيف حتى يقول كثير من الناس: ليس هذا من آل محمد، ولو كان من آل محمد لرحم.

(18) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ahmad bin Muhammad bin Abu Nasr from al-Ala' fro Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said:

"If people know what al-Qa'im (s) will do when he appears, most of them will wish he would not appear. He kills great numbers of people. He begins with the people of Quraysh. He kills much many of them until many people say: He is not from

---

[1] *Biharul Anwar*, vol.52 p.353, *Hilyatul Abrar*, vol.2 p.628.

[2] *Iqd ad-Durar* p.227, *Hilyatul Abrar*, vol.2 p.629, *Biharul Anwar*, vol.52 p.354, *Muntakhab al-Athar* p.305, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.319.

Muhammad's progeny. If he is from Muhammad's progeny, he will be merciful!"[1]

١٩ - وأخبرنا علي بن الحسين بإسناده عن أحمد بن محمد بن أبي نصر، عن عاصم ابن حميد الحناط، عن أبي بصير قال: قال أبو جعفر عليه السلام:

يقوم القائم بأمر جديد، وكتاب جديد، وقضاء جديد، على العرب شديد، ليس شأنه إلاّ السيف، لا يستتيب أحداً، ولا يأخذه في الله لومة لائم.

(19) Ali bin al-Husayn narrated from Ahmad bin Muhammad bin Abu Nasr from Aasim bin Hameed al-Hannat from Abu Baseer that Abu Ja'far al-Baqir (s) had said:

"Al-Qa'im will rise with a new task, new principles and new judgements. He will be severe with the Arabs. He will do not but killing. He will not forgive anyone and he will not care for any blame because he acts for the sake of Allah."[2]

٢٠ - أخبرنا علي بن الحسين بإسناده عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال:

ما تستعجلون بخروج القائم؟ فوالله ما لباسه إلاّ الغليظ، ولا طعامه إلاّ الجشب، وما هو إلاّ السيف، والموت تحت ظل السيف.

(20) Ali bin al-Husayn narrated from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Iqd ad-Durar* p.227, *Ithbat al-Hudat*, vol.3 p.539, *Hilyatul Abrar*, vol.2 p.629, *Biharul Anwar*, vol.52 p.354, *Bisharatul Islam* p.263, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.304.

[2] *Ithbat al-Hudat*, vol.3 p.540, *Biharul Anwar*, vol.52 p.354, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.253.

"Why do you urge on the appearance of al-Qa'im? By Allah, he wears rough cloths and eats coarse food. There will be nothing but the sword and killing under the shadow of the sword."[1]

٢١ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفي، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال:

إذا خرج القائم لم يكن بينه وبين العرب وقريش إلاّ السيف، ما يأخذ منها إلاّ السيف، وما يستعجلون بخروج القائم؟ والله ما لباسه إلاّ الغليظ، ما طعامه إلاّ الشعير الجشب، وما هو إلاّ السيف، والموت تحت ظل السيف.

(21) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"When al-Qa'im appears, there will be nothing between him and between the Arabs and Quraysh except the sword. There will be nothing save killing. So why do they urge on his appearance? By Allah, he wears rough cloths and eats coarse barley. It will be just the sword and killing under the shadow of the sword."[2]

٢٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا يحيى بن زكريا بن شيبان قال: حدثنا يوسف بن كليب، قال: حدثنا الحسن بن علي بن أبي حمزة، عن عاصم ابن حميد الحناط، عن أبي حمزة الثمالي قال: سمعت أبا جعفر محمد بن علي عليه السلام يقول:

لو قد خرج قائم آل محمد عليه السلام لنصره الله بالملائكة المسومين والمردفين والمنـزلين والكروبيين، يكون جبرئيل أمامه، وميكائيل عن يمينه، وإسرافيل عن يساره، والرعب يسير مسيرة شهر أمامه وخلفه وعن يمينه وعن شماله، والملائكة المقربون حذاه. أول من

---

[1] *Al-Ghayba* by at-Toossi p.459, *al-Khara'ij wel Jara'ih*, vol.3 p.1155, *Iqd ad-Durar* p.228, *Muntakhab al-Anwar al-Mudhee'a* p.32, *Ithbat al-Hudat*, vol.3 p.515, 540, 586, *Hilyatul Abrar*, vol.2 p.629, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.37.

[2] Refer to the previous references and *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.253, ar-Raj'a by al-Astarabadi p.157.

يتبعه محمد ﷺ وعلي عليه السلام الثاني، ومعه سيف مخترط، يفتح الله له الروم والديلم والسند والهند وكابل شاه والخزر.

(22) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Yousuf bin Kulayb from al-Hasan bin Ali bin Abu Hamza from Aasim bin Hameed al-Hannat that Abu Hamza ath-Thimali had heard Abu Ja'far al-Baqir (s) saying:

"When al-Qa'im of Muhammad's family appears, Allah will support him with His angels. Gabriel will be in front of him, Michael on the right and Israfel on the left. Terror will precede him about a month-travel before him, behind him, on the right side and on the left side. The close angels will be beside him. The first one to follow him will be Muhammad (s) and the second one will be Ali (s). With his sword he will conquer Rome, Daylam,[1] Sind, India, Kabul and the area of the Caspian.

يا أبا حمزة، لا يقوم القائم عليه السلام إلاّ على خوف شديد وزلازل وفتنة وبلاء يصيب الناس وطاعون قبل ذلك، وسيف قاطع بين العرب، واختلاف شديد بين الناس، وتشتت في دينهم، وتغير من حالهم حتى يتمنى المتمني الموت صباحاً ومساءً من عظم ما يرى من كلَب الناس، وأكل بعضهم بعضاً، وخروجه إذا خرج عند الأياس والقنوط. فيا طوبى لمن أدركه وكان من أنصاره، والويل كل الويل لمن خالفه وخالف أمره وكان من أعدائه.

Al-Qa'im (s) will not appear unless his appearance is preceded by great terror, earthquakes, seditions, calamities, spread of plague, killing among the Arabs, great disagreements among people, separation in religion and bad conditions until one wishes to die day and night because of what madness he sees among people and their trying to eat each other. Al-Qa'im (s) will appear after people reach a very high extent of despair. Blessed is he, who sees al-Qa'im (s) and becomes one of his supporters, and woe unto whoever opposes him, disobeys his orders and becomes his enemy.

[1] Daylam is in Iran and Sind is in Pakistan.

ثم قال: **يقوم بأمر جديد، وسنة جديدة، وقضاء جديد على العرب شديد، ليس شأنه إلاّ القتل ولا يستتيب أحدا، ولا تأخذه في الله لومة لائم.**

He appears with a new method, new principles and new judgements. He will be severe with the Arabs. He will just kill without forgiving anyone and without caring for any blame because he will act according to the will of Allah."[1]

٢٣ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبله، عن علي بن أبي المغيرة، قال: حدثنا عبد الله بن شريك العامري، عن بشر بن غالب الأسدي قال: قال لي الحسين بن علي عليه السلام:

يا بِشر، ما بقاء قريش إذا قدم القائم المهدي منهم خمسمائة رجل فضرب أعناقهم صبراً، ثم قدم خمسمائة فضرب أعناقهم صبراً، ثم خمسمائة فضرب أعناقهم صبراً.

(قال) فقلت له: أصلحك الله، أيبلغون ذلك؟

فقال الحسين بن علي عليه السلام: **إن مولى القوم منهم.**

(قال) فقال لي بشير بن غالب أخو بشر بن غالب: أشهد أن الحسين بن علي عليه السلام عدَّ على أخي ست عدات - أو قال ست عددات - على اختلاف الرواية.

(23) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ali bin Abul Mugheera from Abdullah bin Shareek al-Aamiri that Bishr bin Ghalib al-Asadi had said: Once al-Husayn bin Ali (s) said to me:

"O Bishr, when al-Qa'im al-Mahdi appears, he will bring five hundred men of those, who have remained of Quraysh (the Arabs), and kill them. Then he brings other five hundred men and kills them. Then he brings other five hundred and kills them."

---

[1] *Ithbat al-Hudat*, vol.3 p.540, *Biharul Anwar*, vol.52, 349, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.183.

Basheer bin Ghalib, the brother of Bishr, said: "I witness that al-Husayn bin Ali (s) has mentioned to my brother six times five hundreds."[1]

٢٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم قال: حدثني محمد بن عبد الله بن زرارة، عن الحارث بن المغيرة وذريح المحاربي قالا: قال أبو عبد الله عليه السلام:

ما بقي بيننا وبين العرب إلاّ الذبح - وأومأ بيده إلى حلقه.

(24) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem from Muhammad bin Abdullah bin Zurara from al-Harith bin al-Mugheera and Thurayh al-Muharibi that Abu Abdullah as-Sadiq (s) had said:

"Nothing remains between us and the Arabs except slaughter. (He pointed with his hand at his mouth)."[2]

٢٥ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الصيرفي، عن محمد بن سنان، عن محمد بن علي الحلبي، عن سدير الصيرفي، عن رجل من أهل الجزيرة كان قد جعل على نفسه نذراً في جارية وجاء بها إلى مكة، قال:

فلقيت الحجبة فأخبرتهم بخبرها وجعلت لا أذكر لأحد منهم أمرها إلاّ قال لي: جئني بها وقد وفى الله نذرك فدخلني من ذلك وحشة شديدة، فذكرت ذلك لرجل من أصحابنا من أهل مكة، فقال لي: تأخذ عني؟ فقلت: نعم، فقال: انظر الرجل الذي يجلس بحذاء الحجر الأسود وحوله الناس وهو أبو جعفر محمد بن علي بن الحسين عليه السلام فأته فأخبره بهذا الأمر فانظر ما يقول لك فاعمل به.

(25) Ali bin al-Husayn narrated a tradition from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from Muhammad bin Sinan from Muhammad bin Ali al-

---

[1] *Ithbat al-Hudat*, vol.3 p.540, *Biharul Anwar*, vol.52 p.349, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.183.

[2] *Biharul Anwar*, vol.52 p.349.

Halabi from Sadeer as-Sayrafi from a man of the Arabia, who had vowed to offer his bondmaid and had come with her to Mecca.

The man said: "I met the door keepers (of the Kaaba). I told them about my vow and my bondmaid. Every one of them said to me: "Bring her to me and Allah will accept your vow." I felt afraid of that. I told one of our companions of Mecca about that and he said to me: "Would you listen to me?" I said: "Yes, I would." He said: "Look at that man, who is sitting beside the Black Rock surrounded by people. He is Abu Ja'far Muhammad bin Ali bin al-Husayn (al-Baqir) (s). Go to him. Tell him of your story and see what he will say to you and act according to it."

قال: فأتيته فقلت: رحمك الله إني رجل من أهل الجزيرة ومعي جارية جعلتها عليّ نذراً لبيت الله في يمين كانت عليّ وقد أتيت بها، وذكرت ذلك للحجبة، وأقبلت لا ألقى منهم أحدا إلاّ قال جئني بها وقد وفى الله نذرك، فدخلني من ذلك وحشة شديدة. فقال: يا عبد الله، إن البيت لا يأكل ولا يشرب، فبِع جاريتك واستقصِ وانظر أهل بلادك ممّن حجّ هذا البيت فمَن عجز منهم عن نفقته فأعطِه حتى يقوى على العود إلى بلادهم. ففعلت ذلك.

I went to him and said: "May Allah have mercy upon you! I am a man from the Arabia. There is a bondmaid with me. I have vowed to offer her to the House of Allah (the Kaaba). I told the doorkeepers of that and each of them asked me to give him the bondmaid and that Allah would accept my vow. I felt too afraid of that." Abu Ja'far al-Baqir (s) said: "O you slave of Allah, the House neither eats nor drinks. Sell your bondmaid and look for someone from among the people of your country who has come to offer the hajj and now has no money to go back home. Give him the money so that he can return to his home." I did as he had said to me.

ثم أقبلت لا ألقى أحداً من الحجبة إلاّ قال ما فعلتَ بالجارية؟ فأخبرتهم بالذي قال أبو جعفر عليه السلام فيقولون: هو كذابٌ جاهل لا يدري ما يقول. فذكرت مقالتهم لأبي جعفر عليه السلام، فقال: قد بلغتني، تبلغ عني؟ فقلت: نعم. فقال: قل لهم: قال لكم أبو جعفر: **كيف بكم لو قد قطعت أيديكم وأرجلكم وعلقت في الكعبة، ثم يقال لكم: نادوا نحن سرّاق الكعبة.** فلمّا ذهبت لأقوم قال: **إنني لست أنا أفعل ذلك، وإنما يفعله رجل مني.**

I met the doorkeepers again. They asked me about the bondmaid and I told them what Abu Ja'far al-Baqir (s) had asked me to do. They said: "He is a liar and ignorant. He does not know what he says." I mentioned that to Abu Ja'far al-Baqir (s). He said to me: "Would you inform of what I tell you?" I said: "Yes, I would." He said: "Tell them that Abu Ja'far says to you: How about you when your hands and legs are cut and hung on the Kaaba and then you are asked to announce loudly: we are the thieves of the Kaaba?" When I wanted to get up, he said: "It is not me, who will do that, but it is a man from me."[1]

HIS RULE

٢٦ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى، قال: حدثنا محمد بن حسان الرازي قال: حدثنا محمد بن علي الصيرفي، عن الحسن بن محبوب، عن عمرو بن شمر، عن جابر قال:

دخل رجل على أبي جعفر الباقر عليه السلام فقال له: عافاك الله، اقبض مني هذه الخمسمائة درهم فإنها زكاة مالي.

فقال له أبو جعفر عليه السلام: خذها أنت فضعها في جيرانك من أهل الإسلام والمساكين من إخوانك المؤمنين.

ثم قال: إذا قام قائم أهل البيت قسم بالسوية وعدل في الرعية، فمن أطاعه فقد أطاع الله ومن عصاه فقد عصى الله، وإنما سمي المهدي مهدياً لأنه يهدي إلى أمر خفي، ويستخرج التوراة وسائر كتب الله عز وجل من غار بأنطاكية ويحكم بين أهل التوراة بالتوراة وبين أهل الإنجيل بالإنجيل، وبين أهل الزبور بالزبور، وبين أهل القرآن بالقرآن وتجمع إليه أموال الدنيا من بطن الأرض وظهرها، فيقول للناس: تعالوا إلى ما قطعتم فيه الأرحام وسفكتم فيه الدماء الحرام وركبتم فيه ما حرم الله عز وجل، فيعطي شيئاً لم يعطه أحد كان قبله، ويملأ الأرض عدلاً وقسطاً ونوراً كما ملئت ظلماً وجوراً وشراً.

[1] *Biharul Anwar*, vol.52 p.349, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.304.

(26) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from al-Hasan bin Mahboob from Amr bin Shimr that Jabir had said:

"A man came to Abu Ja'far al-Baqir (s) and said: "May Allah bless you! Please take these five hundred dirhams from me. They are the zakat of my wealth."

Abu Ja'far al-Baqir (s) said: "You take them and divide them among the poor Muslims of your neighbors and brothers." Then he said: "When al-Qa'im of Ahlul Bayt rises, he will divide the wealth equally and rule justly over the people. Whoever obeys him certainly obeys Allah and whoever disobeys him disobeys Allah. He is named as Mahdi[1] because he guides to a hidden matter. He takes the Torah and the rest of the divine Books of Allah from the cave of Antakya (Antioch). He will judge among the people of the Torah with the Torah, among the people of the Bible with the Bible, among the people of Psalms (of Prophet David) with the Psalms and among the people of the Qur'an with the Qur'an. The wealth of the world is gathered to him from above the ground and from under the ground. He says to people: Come on to the wrong you have done to your kin! Come on to the bloods you have shed wrongfully! Come on to the sins you have committed! He will offer something that no one has ever offered before him. He will fill the world with justice, equity and light after it has been filled with injustice, oppression and evil."[2]

٢٧ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا محمد بن المفضل بن إبراهيم وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب، عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول:

[1] Mahdi in Arabic means "guided".

[2] *Ilal ash-Sharayi'* p.161, *Iqd ad-Durar* p.39, *Ithbat al-Hudat*, vol.3 p.497, 540, *Hilyatul Abrar*, vol.2 p.556, *Biharul Anwar*, vol.51 p.29, vol.52 p.350, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.322.

عصا موسى قضيب آس من غرس الجنة أتاه بها جبرئيل عليه السلام لما توجه تلقاء مدين، وهي وتابوت آدم في بحيرة طبرية، ولن يبليا ولن يتغيرا حتى يخرجهما القائم عليه السلام إذا قام.

(27) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Abdullah bin Sinan that Abu Abdullah as-Sadiq (s) had said:

"The staff of Prophet Moses (s) was a branch of a myrtle tree planted in Paradise. Gabriel brought it to him when he set out towards Madyan.[1] The staff of Prophet Moses (s) and the coffin of Adam (s) are in the lake of Tabariya. They neither decay nor change until they will be taken out by al-Qa'im (s) when he will rise."[2]

HIS SIGNS AND ACTIONS

٢٨ - أخبرنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، قال: حدثنا أبو الجارود زياد بن المنذر، قال: قال أبو جعفر محمد بن علي عليهما السلام:

إذا ظهر القائم عليه السلام ظهر براية رسول الله صلى الله عليه وآله، وخاتم سليمان، وحجر موسى وعصاه، ثم يأمر مناديه فينادي إلاّ لا يحملن رجل منكم طعاماً ولا شراباً ولا علفاً، فيقول أصحابه: إنه يريد أن يقتلنا ويقتل دوابنا من الجوع والعطش، فيسير ويسيرون معه، فأول منـــزل ينـــزله يضرب الحجر فينبع منه طعام وشراب وعلف، فيأكلون ويشربون، ودوابهم حتى ينـــزلوا النجف بظهر الكوفة.

(28) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul Jarood Ziyad bin al-Munthir that Abu Ja'far al-Baqir (s) had said:

---

[1] Madyan was the village of Prophet Shu'ayb (Jethro).

[2] *Ithbat al-Hudat*, vol.3 p.540, *Hilyatul Abrar*, vol.2 p.579, *Biharul Anwar*, vol.52 p.351, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.392.

"When al-Qa'im (s) appears, he will appear with the banner of Prophet Muhammad (s), the ring of Solomon (s) and the rock and the staff of Moses (s). Then he will order his caller to announce that no one is to carry food, drink or hay. His companions will say: "He wants to make us and our cattle die of hunger and thirst." He and his companions will move until the first house they reach. He will strike a rock and then food, drink and hay will come out of it. They will eat and drink and feed their cattle. Then they will reach Najaf, which is near Kufa.[1]"[2]

٢٩ - أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن الجمهور العمي، عن الحسن بن محمد بن الجمهور، عن أبيه، عن سليمان بن سماعة، عن أبي الجارود، عن أبي جعفر محمد بن علي عليه السلام أنه قال:

إذا خرج القائم من مكة ينادي مناديه إلاّ لا يحملن أحد طعاماً ولا شراباً، ويحمل معه حجر موسى بن عمران، وهو وقر بعير، فلا ينـــزل منـــزلاً إلاّ نبعت منه عيون، فمن كان جائعا شبع، ومن كان ظمآنا روي، ورويت دوابهم حتى ينـــزلوا النجف من ظهر الكوفة.

(29) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Suma'a from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

"When al-Qa'im appears in Mecca, his caller will announce that no one is to carry with him food or drink. He (al-Qa'im) will carry with him the rock of Prophet Moses, which is as a burden of a camel. Whenever they stop to rest, the rock will well. Hungry and thirsty ones will eat and drink and feed their cattle until they will reach Najaf, which is near Kufa."[3]

---

[1] Najaf and Kufa are two cities in Iraq.

[2] *Basa'ir ad-Darajat* p.188, *Al-Kafi*, vol.1 p.231, *Kamal ad-Deen* p.670, al-Khara'ij wel Jara'ih, vol.2 p.690, *Muntakhab al-Anwar al-Mudhee'a* p.199, *Ithbat al-Hudat*, vol.3 p.440, 541, *Hilyatul Abrar*, vol.2 p.579, 580, *Biharul Anwar*, vol.13 p.185, vol.52 p.324, 325, 335.

[3] Ibid.

٣٠ - أخبرنا أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن عبد الله بن بكير، عن حمران بن أعين عن أبي جعفر عليه السلام أنه قال:

كأنني بدينكم هذا لا يزال متخضخضاً يفحص بدمه ثم لا يردّه عليكم إلاّ رجل منا أهل البيت، فيعطيكم في السنة عطاءين ويرزقكم في الشهر رزقين، وتؤتون الحكمة في زمانه حتى أن المرأة لتقضي في بيتها بكتاب الله تعالى وسنة رسول الله صلى الله عليه وآله.

(30) Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr from Hamran bin A'yun that Abu Ja'far al-Baqir (s) had said:

"As if I see your religion agitating in its blood and then no one will restore it as it has been before except a man from us Ahlul Bayt. He will give you two gifts a year and two livelihoods a month. You will be granted with wisdom at his time until a woman can judge with the Book of Allah and the Sunna of the Prophet (s) in her house."[1]

٣١ - أخبر نا عبد الواحد بن عبد الله، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا محمد بن العباس بن عيسى، قال: حدثنا الحسن بن علي البطائني، عن أبيه عن المفضل، قال: سمعت أبا عبد الله عليه السلام يقول:

إن لصاحب هذا الأمر بيتاً يقال له: بيت الحمد، فيه سراج يزهر منذ يوم ولد إلى يوم يقوم بالسيف لا يطفأ.

(31) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Muhammad bin al-Abbas bin Eessa from al-Hasan bin Ali al-Bata'ini from his father from al-Mufadhdhal that Abu Abdullah as-Sadiq (s) had said:

"The man of this matter will have a house called the house of al-Hamd (the praise). It will have a lamp shining and without being

[1] *Hilyatul Abrar*, vol.2 p.642, *Biharul Anwar*, vol.52 p.352, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.324.

put 0ut since his birthday until the day when he will rise with the sword."[1]

٣٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملى، عن أبيه، عن الحسن بن علي بن يوسف ومحمد بن علي الكوفي عن سعدان بن مسلم عن بعض رجاله، عن أبي عبد الله عليه السلام أنه قال:

بينا الرجل على رأس القائم يأمره وينهاه إذ قال: أديروه، فيديرونه إلى قدامه، فيأمر بضرب عنقه، فلا يبقى في الخافقين شيء إلاّ خافه.

(32) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from his father[2] from al-Hasan bin Ali bin Yousuf and Muhammad bin Ali al-Kufi from Sa'dan bin Muslim from some of his companions that Abu Abdullah as-Sadiq (s) had said:

"While a man is behind al-Qa'im (s) ordering and forbidding, he (al-Qa'im) will say: Turn him! They turn him to be before al-Qa'im (s), who will order to kill him. Then everything in the world will fear him."[3]

٣٣ - حدثنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن أحمد بن محمد بن خالد، عن أبيه، عن سعدان بن مسلم، عن هشام بن سالم، عن أبي عبد الله عليه السلام أنه قال:

بينا الرجل على رأس القائم يأمر وينهى إذا أمر بضرب عنقه، فلا يبقى بين الخافقين شيء إلاّ خافه.

(33) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ahmad bin Muhammad bin Khalid from his father from Sa'dan bin Muslim from Hisham bin Salim that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Hilyatul Abrar*, vol.2 p.684, *Biharul Anwar*, vol.52 p.158, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.380.

[2] The phrase "from his father" might be additional.

[3] *Ithbat al-Hudat*, vol.3 p.541, *Biharul Anwar*, vol.52 p.355, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.41.

"As a man is behind al-Qa'im ordering and forbidding, he (al-Qa'im) will order that he is to be killed. Then everything in the world will fear him."[1]

HIS VIRTUE

٣٤ - حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسن التيملي في صفر سنة أربع وسبعين ومائتين قال: حدثني محمد بن علي، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس بزرج، عن حمزة بن حمران، عن سالم الاشل قال: سمعت أبا جعفر محمد بن علي الباقر عليه السلام يقول:

نظر موسى بن عمران في السفر الأول إلى ما يعطى قائم آل محمد من التمكين والفضل، فقال موسى: رب اجعلني قائم آل محمد، فقيل له: إنّ ذاك من ذرية أحمد، ثم نظر في السفر الثاني فوجد فيه مثل ذلك، فقال مثله، فقيل له مثل ذلك، ثم نظر في السفر الثالث فرأى مثله، فقال مثله، فقيل له مثله.

(34) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Ali from Muhammad bin Issma'eel bin Buzay' from Mansoor bin Younus bin Bazraj from Hamza bin Hamran from Salim al-Ashall that Abu Ja'far al-Baqir (s) had said:

"Prophet Moses (s) looked up in the first Pentateuch what abilities and virtues would be given to al-Qa'im of Muhammad's family and then he said: "O my Lord, make me al-Qa'im of Muhammad's family!" It was said to him: "He is from Muhammad's progeny." He looked up in the second Pentateuch and he found the same things. He prayed Allah for the same thing and he was answered with the same answer. Then he opened the third Pentateuch and found the same thing. He asked his Lord for the same thing and the same was said to him."[2]

---

[1] Ibid.

[2] *Iqd ad-Durar* p.26, as-Sirat al-Mustaqeem, vol.2 p.257, *Ithbat al-Hudat*, vol.3 p.541, 614, *Biharul Anwar*, vol.51 p.77, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.246.

THE QUR'ANIC VERSES CONCERNING HIM

٣٥ - حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن من كتابه قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب، عن أبي بصير، عن أبي عبد الله عليه السلام في معنى قوله عز وجل ﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ﴾ قال:

نزلت في القائم وأصحابه.

(35) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (s) had said when talking about this Qur'anic verse, "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me."[1]

"It has been revealed about al-Qa'im and his companions."[2]

٣٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد، قال: حدثنا علي بن الصباح قال: حدثنا أبو علي الحسن بن محمد الحضرمي قال حدثنا جعفر بن محمد عن إبراهيم بن عبد الحميد، عن إسحاق بن عبد العزيز، عن أبي عبد الله عليه السلام في قوله تعالى ﴿وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ﴾ قال:

---

[1] Qur'an, 24:55.

[2] *Hilyatul Abrar*, vol.2 p.595, *al-Mahajja* p.148, *Biharul Anwar*, vol.51 p.58, Yanabee'ul Mawadda p.425, *Muntakhab al-Athar* p.161, 294, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.282.

العذاب خروج القائم عليه السلام، والأمّة المعدودة عدة أهل بدر وأصحابه.

(36) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ali bin as-Sabah from Abu Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Iss~haq bin Abdul Aziz that Abu Abdullah as-Sadiq (s) had said when talking about the Qur'anic verse, "And if We hold back from them the punishment until a stated period of time:"[1]

"Punishment is the rising of al-Qa'im (s) and the stated period of time is as the number of the companions, who has fought in the battle of Badr, and as the number of the companions of al-Qa'im (s)."[2]

٣٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف، قال: حدثنا إسماعيل بن مهران، عن الحسن بن علي، عن أبيه ووهيب، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله ﴿فَٱسْتَبِقُواْ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ﴾ قال:

نزلت في القائم وأصحابه، يجتمعون على غير ميعاد.

(37) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf from Issma'eel bin Mihran from al-Hasan bin Ali from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (s) had said about this verse, "...therefore hasten to (do) good works; wherever you are, Allah will bring you all together:"[3]

"It has been revealed about al-Qa'im (s) and his companions. They will meet together without an appointment."[4]

٣٨ - أخبر نا علي بن الحسين المسعودي، قال: حدثنا محمد بن يحيى العطار القمي، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي قال: حدثنا عبد الرحمن

---

[1] Qur'an, 11:8.

[2] *Ta'weel al-Aayat*, vol.1 p.223, *Ithbat al-Hudat*, vol.3 p.541, *al-Mahajja* p.102, *Tafseer al-Burhan*, vol2 p.208, 209, *Biharul Anwar*, vol.51 p.58, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.168.

[3] Qur'an, 2:148.

[4] *Ithbat al-Hudat*, vol.3 p.541, *Tafseer al-Burhan*, vol.1 p.162, *al-Mahajja* p.20, *Hilyatul Abrar*, vol.2 p.622, *Biharul Anwar*, vol.51 p.58, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.32.

بن أبي نجران، عن القاسم، عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله عز وجل ﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾ قال:

هي في القائم عليه السلام وأصحابه.

(38) Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar al-Qummi from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Najran from al-Qassim[1] from Abu Baseer that Abu Abdullah as-Sadiq (s) had said about the verse, "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them:"[2]

"It concerns al-Qa'im (s) and his companions."[3]

٣٩ - حدثنا علي بن أحمد قال: حدثنا عبيد الله بن موسى، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله تعالى ﴿يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ﴾ قال:

الله يعرفهم، ولكن نزلت في القائم يعرفهم بسيماهم فيخطبهم بالسيف هو وأصحابه خبطاً.

(39) Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin Muhammad bin Khalid from his father from Muhammad bin Sulayman ad-Daylami from Abu Baseer that Abu Abdullah as-Sadiq (s) had said about the verse, "The guilty shall be recognized by their marks:"[4]

"Allah recognizes them. But the verse has been revealed about al-Qa'im. He will recognize them by their marks and then he and his companions will strike them with their swords."[5]

---

[1] He might be Aasim.

[2] Qur'an, 22:39.

[3] *Biharul Anwar*, vol.51 p.58, *Muntakhab al-Athar* p.170, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.264.

[4] Qur'an, 55:41.

[5] Ta'weel al-Aayat, vol.2 p.639, *Ithbat al-Hudat*, vol.3 p.542, *Tafseer al-Burhan*, vol.4 p.268, 269, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.436.

HOW HE IS RECOGNIZED

٤٠ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن محمد بن عبد الجبار عن صفوان بن يحيى، عن أبي سعيد المكاري، عن الحارث بن المغيرة النصري، قال:

قلت لأبي عبد الله عليه السلام بأي شيء يعرف الإمام؟

قال: **بالسكينة والوقار.**

قلت: وبأي شيء؟

قال: **وتعرفه بالحلال والحرام، وبحاجة الناس إليه، ولا يحتاج إلى أحد، ويكون عنده سلاح رسول الله صلى الله عليه وآله.**

قلت: أيكون إلاّ وصياً ابن وصي؟

قال: **لا يكون إلاّ وصياً وابن وصي.**

(40) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Abdul Jabbar from Safwan bin Yahya from Abu Sa'eed al-Mukari that al-Harith bin al-Mugheera an-Nasri had said: I said to Abu Abdullah as-Sadiq (s): "With what will the imam (al-Mahdi) be recognized?"

He said: "With calmness and gravity."

I said: "What else?"

He said: "You will know him by (executing) halal and haram (permissibility and impermissibility), by the need of people to him whereas he will never need any one and that the weapon of the Prophet (s) will be with him."

I said: "Is he a guardian and a son of a guardian?"

He said: "He is not but a guardian and a son of a guardian."[1]

٤١ - حدثنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور، جميعاً عن الحسن بن محمد بن جمهور، عن أبيه، عن سليمان بن سماعة، عن أبي الجارود قال:

[1] *Biharul Anwar*, vol.52 p.156.

قالت لأبي جعفر عليه السلام: إذا مضى الإمام القائم من أهل البيت فبأي شيء يعرف من يجيء بعده؟

قال: **بالهدى والإطراق، وإقرار آل محمد له بالفضل، ولا يسأل عن شيء بين صدفيها إلاّ أجاب.**

(41) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Suma'a that Abul Jarood had said:

"I said to Abu Ja'far al-Baqir (s): If the present imam of Ahlul Bayt leaves to the better world, with what will the next one be recognized?"

He said: "With guidance, calmness, gravity, acknowledging his virtue by Muhammad's progeny and that he will not be asked about anything in the east or in the west unless he will give the right answer."[1]

HIS SHIRT

٤٢ - حدثنا محمد بن همام، قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن الميثمي، عن عمه الحسين بن إسماعيل، عن يعقوب بن شعيب، عن أبي عبد الله عليه السلام أنه قال:

ألا أريك قميص القائم الذي يقوم عليه؟

فقلت: بلى. قال: فدعا بقمطر ففتحه، وأخرج منه قميص كرابيس فنشره فإذا في كمه الأيسر دم، فقال:

هذا قميص رسول الله صلى الله عليه وآله الذي عليه يوم ضربت رباعيته، وفيه يقوم القائم.

فقبّلت الدم ووضعته على وجهي، ثم طواه أبو عبد الله عليه السلام ورفعه.

(42) Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-

[1] *Biharul Anwar*, vol.52 p.156

Hasan al-Maythami from his uncle al-Husayn bin Issma'eel that Ya'qoob bin Shu'ayb had said:

"Abu Abdullah as-Sadiq (s) said to me: Would I show you the shirt that al-Qa'im will put on when he rises?"

I said: "Yes, please!"

He opened a case and took a shirt out of it. He spread the shirt. There was some blood on its left sleeve. He said: "This is the shirt of the Prophet (s). This blood dropped on it from the Prophet's mouth on the day when his front teeth had been struck."

I kissed the spots of blood and put them on my face. Then Abu Abdullah (s) folded the shirt and put it back in its place."[1]

HIS SOLDIERS AND KNIGHTS

٤٣ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن علي بن الحسن عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام في قول الله عز وجل ﴿أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ﴾ قال:

هو أمرُنا، أمرَ الله عز وجل أن لا تستعجل به حتى يؤيده الله بثلاثة أجناد: الملائكة، والمؤمنين، والرعب. وخروجه عليه السلام كخروج رسول الله صلى الله عليه وآله، وذلك قوله تعالى ﴿كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ﴾

(43) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin al-Hasan from Ali bin Hassaan from Abdurrahman bin Katheer that Abu Abdullah as-Sadiq (s) had said about this Qur'anic verse, "Allah's commandment has come, therefore do not desire to hasten it:"[2]

"It is our matter (the appearance of al-Qa'im). Allah has ordered not to hasten it until it is assisted with three armies; the angels, the believers and terror. His (al-Qa'im's) advent will be like the advent of the Prophet (s). Allah has said, "Even as your Lord

---

[1] *Ithbat al-Hudat*, vol.3 p.542, *Hilyatul Abrar*, vol.2 p.575, *Biharul Anwar*, vol.52 p.355, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.390.

[2] Qur'an, 16:1.

caused you to go forth from your house with the truth, though a party of the believers were surely averse.[1]"[2]

٤٤ - حدثنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن علي بن أبي حمزة، قال: قال أبو عبد الله عليه السلام:

إذا قام القائم صلوات الله عليه نزلت ملائكة بدر وهم خمسة آلاف ثلث على خيول شهب، وثلث على خيول بلق، وثلث على خيول حو.

قلت: وما الحو؟

قال: هي الحمر.

(44) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (s) had said:

"When al-Qa'im (s) rises, the angels of Badr[3] will descend. They are five thousand angels.[4] A third of them will be on gray horses, a third on piebald horses and a third on red horses."[5]

٤٥ - وبه عن عبد الله بن حماد، عن ابن أبي حمزة، عن أبي عبد الله عليه السلام قال:

إذا قام القائم نزلت سيوف القتال، على كل سيف اسم الرجل واسم أبيه.

(45) Abdullah bin Hammad narrated from bin Abu Hamza that Abu Abdullah as-Sadiq (s) had said:

"When al-Qa'im rises, the swords will be brought down. On each sword there will be the name of the man, who will use it in fighting, and the name of his father."[6]

---

[1] Qur'an, 8:5.

[2] It is mentioned in chap.11. no.9.

[3] The angels who have assisted the believers in the battle of Badr.

[4] In other traditions it is mentioned that they are three hundred and thirteen angels.

[5] *I'lam al-Wara* p.431, *Ithbat al-Hudat*, vol.3 p.527, 542, *Hilyatul Abrar*, vol.2 p.626, *Biharul Anwar*, vol.52 p.356, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.19.

[6] *Ithbat al-Hudat*, vol.3 p.542, *Biharul Anwar*, vol.52 p.356, *Bisharatul Islam* p.215, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.7.

O people of understanding! Would you please ponder a little on these traditions that talk about al-Qa'im (s), his conduct, his virtue, the angels, who will support him, his rough cloths and coarse food, his strife to obey Allah, his jihad for the sake of Allah to do away with injustice, oppression and tyranny, and to spread justice, fairness and kindness, the aspects of his companions, who will be three hundred and thirteen men, who will be the rulers of the world and by whom, with the support of the angels, the east and the west will be conquered?

It is clear that the high position and honored rank that Allah has granted to Imam al-Mahdi, have not been granted to any of the previous imams (s). Allah has made Imam al-Mahdi (s) the means that will carry out His promise, which He has promised the Prophet (s) of; to perfect the religion and make it prevail over all religions.

٤٦ - علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن الحسن بن معاوية عن الحسن بن محبوب، عن خلاد بن الصفار، قال:

سئل أبو عبد الله عليه السلام: هل ولد القائم عليه السلام؟

فقال: لا، ولو أدركته لخدمته أيام حياتي.

(46) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from al-Hasan bin Mo'awiya from al-Hasan bin Mahboob that Khallad bin as-Saffar had said:

"Once Abu Abdullah as-Sadiq (s) was asked: Is al-Qa'im born?"

He said: "No, he is not. If I live until he is born, I shall serve him as long as I live."[1]

[1] *Iqd ad-Durar* p.160, *Biharul Anwar*, vol.51 p.148, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.385.

Chapter 14

THE SIGNS PRECEDING THE APPEARANCE

١ - حدثنا أبو سليمان أحمد بن هوذة الباهلي، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وتسعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصاري في شهر رمضان سنة تسع وعشرين ومائتين، عن أبان بن عثمان قال:

قال أبو عبد الله جعفر بن محمد عليهما السلام: بينا رسول الله صلى الله عليه وآله ذات يوم في البقيع حتى أقبل علي عليه السلام فسأل عن رسول الله صلى الله عليه وآله فقيل إنه بالبقيع، فأتاه علي عليه السلام فسلم عليه فقال رسول الله صلى الله عليه وآله: اجلس، فأجلسه عن يمينه، ثم جاء جعفر بن أبي طالب فسأل عن رسول الله صلى الله عليه وآله فقيل له: هو بالبقيع فأتاه فسلم عليه فأجلسه عن يساره، ثم جاء العباس فسأل عن رسول الله صلى الله عليه وآله فقيل له: هو بالبقيع فأتاه فسلم عليه فأجلسه أمامه.

(1) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Abu Iss~haq Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abban bin Uthman that Abu Abdullah as-Sadiq (s) had said:

"One day while the Prophet (s) was in al-Baqee,'[1] Ali (s) came and asked where the Prophet (s) was. It was said to him that he had been in al-Baqee'. Ali (s) went to al-Baqee'. He greeted the Prophet (s) and the Prophet (s) asked him to sit down on his right hand. Then Ja'far bin Abu Talib (Ali's brother) came and greeted the Prophet (s). The Prophet (s) asked him to sit down

---

[1] Al-Baqee' is the graveyard of the Muslims in Medina.

on his left. Then al-Abbas (the Prophet's uncle) came, greeted the Prophet (s) and the Prophet (s) seated him before him.

ثم التفت رسول الله ﷺ إلى علي عليه السلام فقال: ألا أبشرك؟ ألا أخبرك يا علي؟ فقال: بلى يا رسول الله. فقال: **كان جبرئيل عليه السلام عندي آنفاً وأخبرني أنّ القائم الذي يخرج في آخر الزمان فيملأ الأرض عدلاً كما ملئت ظلماً وجوراً من ذريتك من ولد الحسين.** فقال علي: يا رسول الله، ما أصابنا خير قط من الله إلاّ على يديك.

The Prophet (s) turned to Ali (s) and said: "O Ali, shall I tell you of good news?" Ali (s) said: "Yes please, O messenger of Allah." The Prophet (s) said: "Gabriel has just been with me a moment ago. He has told me that al-Qa'im, who will appear at the end of time and fill the world with justice after it will have been filled with injustice and oppression, will be from your progeny and from the descendants of al-Husayn." Ali said: "O messenger of Allah, whatever goodness we have gotten from Allah is by means of you."

ثم التفت رسول الله ﷺ إلى جعفر بن أبي طالب فقال: يا جعفر ألا أبشرك؟ ألا أخبرك؟ قال: بلى يا رسول الله. فقال: **كان جبرئيل عندي آنفاً فأخبرني أن الذي يدفعها إلى القائم هو من ذريتك،** أتدري من هو؟ قال: لا. قال: **ذاك الذي وجهه كالدينار، وأسنانه كالمنشار، وسيفه كحريق النار، يدخل الجند ذليلاً، ويخرج منه عزيزاً، يكتنفه جبرئيل وميكائيل.**

Then the Prophet (s) turned to Ja'far bin Abu Talib and said: "O Ja'far, shall I tell you of good news?" Ja'far said: "Yes please, O messenger of Allah." The Prophet (s) said to Ja'far: "Gabriel has just been with me and told me that the one, who will deliver the banner to al-Qa'im, will be from your progeny. Do you know who he is?" Ja'far said: "No, I do not." The Prophet (s) said: "It is he, whose face will be like a dinar, whose teeth will be like a saw and whose sword will be like a flame of fire. He will enter into the mountain lowly and will come out of it nobly surrounded by Gabriel and Michael."

ثم التفت إلى العباس فقال: يا عمّ النبي، ألا أخبرك بما أخبرني به جبرئيل عليه السلام؟ فقال: بلي يا رسول الله قال: قال لي جبرئيل: **ويلٌ لذريتك من ولد العباس.** فقال: يا رسول الله أفلا أجتنب النساء؟ فقال له: **قد فرغ الله مما هو كائن.**

Then the Prophet (s) turned to al-Abbas and said to him: "O the uncle of the Prophet, shall I tell you of what Gabriel has told me?" Al-Abbas said: "Yes please, O messenger of Allah." The Prophet (s) said: "Gabriel said to me: How much distresses your progeny will receive from the progeny of al-Abbas!" Al-Abbas said: "O messenger of Allah, do I avoid sleeping with women?" The Prophet (s) said: "Allah has already determined what will happen."[1]

٢ – أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن أحمد بن محمد بن خالد، عن إبراهيم بن محمد بن المستنير، عن عبد الرحمن بن القاسم، عن أبيه عن عبد الله بن عباس قال:

قال رسول الله صلى الله عليه وآله لأبي: يا عباس، ويل لذريتي من ولدك، وويل لولدك من ولدي.

فقال: يا رسول الله أفلا أجتنب النساء؟ (أو قال: أفلا أجب نفسي؟)

قال: **إنّ علم الله عزّ وجلّ قد مضى والأمور بيده، وإن الأمر سيكون في ولدي.**

(2) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ahmad bin Muhammad bin Khalid from Ibraheem bin Muhammad bin al-Mustaneer from Abdurrahman bin al-Qassim from his father that Abdullah bin Abbas had said:

"The Prophet (s) said to my father: "O Abbas, how much misfortunes my progeny will get from your progeny and then how much woes will come upon your progeny from my progeny!"

Al-Abbas said: "Do I avoid sleeping with women?"

---

[1] *Biharul Anwar*, vol.51 p.76, *Muntakhab al-Athar* p.200, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.1 p.195.

The Prophet (s) said: "The will of Allah has already been determined and the decision is in His hand. But the end will be in the control of my progeny."[1]

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا حميد بن زياد الكوفي قال: حدثني علي بن الصباح المعروف بابن الضحاك، قال: حدثنا أبو علي الحسن بن محمد الحضرمي، قال: حدثنا جعفر بن محمد، عن إبراهيم بن عبد الحميد، عن سعد بن طريف، عن الاصبغ بن نباتة، عن علي عليه السلام أنه قال:

يأتيكم بعد الخمسين والمائة أمراء كفرة، وأمناء خونة، وعرفاء فسقة، فتكثر التجار وتقل الأرباح، ويفشو الربا، وتكثر أولاد الزنا، وتغمر السفاح، وتتناكر المعارف، وتعظم الأهلة، وتكتفي النساء بالنساء، والرجال بالرجال.

(3) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad al-Kufi from Ali bin as-Sabah from Abu Ali bin al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Sa'd bin Tareef from al-Asbugh bin Nabata that Imam Ali (s) had said:

"After one hundred and fifty years unbeliever rulers, untrusted treasurers and dissolute officials will control the rule. Then the merchants increase but the profits decrease. Usury spreads, illegitimate sons will be everywhere, adultery increase, relatives deny each other, the crescent is regarded as greater than it is, a woman is satisfied with a woman (in lesbianism) and a man is satisfied with a man."

فحدث رجل عن علي بن أبي طالب عليه السلام أنه قام إليه رجل حين تحدث بهذا الحديث فقال له: يا أمير المؤمنين وكيف نصنع في ذلك الزمان؟

فقال: **الهرب الهرب، فإنه لا يزال عدل الله مبسوطاً على هذه الأمة ما لم يعمل قراؤهم إلى أمرائهم وما لم يزل أبرارهم ينهى فجارهم، فإن لم يفعلوا ثم استنفروا فقالوا: لا إله إلاّ الله، قال الله في عرشه: كذبتم لستم بها صادقين.**

---

[1] Men la Yahdhuruhu al-Faqeeh, vol.1 p.252, *Ilal ash-Sharayi'* p.348, *Biharul Anwar*, vol.22 p.291, vol.28 p.48.

A man said to him: "What will we do when such a time comes?"

Imam Ali said: "Escape! Escape! The justice of Allah will still spread among this umma as long as the ulama do not incline to the rulers and as long as the pious still forbid the dissolute from committing sins. If they do not do so and then they are alerted and say: There is no god but Allah, Allah will say from on His Throne: You say it falsely. You are not truthful."[1]

٤ – حدثنا محمد بن همام في منـــزله ببغداد في شهر رمضان سنة سبع وعشرين وثلاثمائة قال: حدثني أحمد بن مابنداذ سنة سبع وثمانين ومائتين، قال: حدثنا أحمد بن هلال، قال: حدثني الحسن بن علي بن فضال، قال: حدثنا سفيان بن إبراهيم الجريري، عن أبيه، عن أبي صادق، عن أمير المؤمنين عليه السلام أنه قال:

ملك بني العباس يسر لا عسر فيه، لو أجتمع عليهم الترك والديلم والسند والهند والبربر والطيلسان لن يزيلوه، ولا يزالون في غضارة من ملكهم حتى يشذ عنهم مواليهم وأصحاب دولتهم ويسلط الله عليهم علجاً يخرج من حيث بدأ ملكهم، لا يمرّ بمدينة إلاّ فتحها، ولا ترفع له راية إلاّ هدها، ولا نعمة إلاّ أزالها، الويل لمن ناواه، فلا يزال كذلك حتى يظفر ويدفع بظفره إلى رجل من عترتي، يقول بالحق ويعمل به.

(4) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from al-Hasan bin Ali bin Fadhdhal from Sufyan bin Ibraheem al-Jareeri from his father from Abu Sadiq that Amirul Mo'mineen (s) had said:

"During the rule of the Abbasids there will be ease and wealth. Their state will be so strong that even if the Turks, the Daylams, the Sindese, the Indians, the Berbers and the Taylasanese[2] unite together, they will not shake it. They will still live at ease until their followers and commanders deviate from them and until Allah empowers a severe man, who will rise from the place, in which their rule has been established. He will conquer every town he passes by. He will defeat every army standing against him. He will remove every ease and wealth. Woe will be upon whoever

[1] *Biharul Anwar*, vol.52 p.228.

[2] Taylasan is a region in Persia.

resists him. He will still do so until he triumphs. Then he will deliver his victory to a man from my progeny, who will say the truth and will act according to the truth."[1]

٥ - حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا الحسن بن محبوب، عن علي بن رئاب، عن محمد بن مسلم، عن أبي عبد الله جعفر بن محمد عليه السلام أنه قال:

إنّ قدّام قيام القائم علامات: بلوى من الله تعالى لعباده المؤمنين.

قلت: وما هي؟

قال: ذلك قول الله عز وجل ﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾﴾ قال: **(لنبلونكم) يعني المؤمنين، (بشيء من الخوف) من ملوك بني فلان في آخر سلطانهم، (والجوع) بغلاء أسعارهم، (ونقص من الأموال) فساد التجارات وقلة الفضل فيها، (والأنفس) موت ذريع (والثمرات) قلة ريع ما يزرع وقلة بركة الثمار، (وبشر الصابرين) عند ذلك بخروج القائم عليه السلام.**

ثم قال لي: يا محمد، هذا تأويله. إن الله عز وجل يقول ﴿وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾

(5) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from al-Hasan bin Mahboob from Ali bin Ri'ab that Muhammad bin Muslim had said:

"Abu Abdullah as-Sadiq (s) had said: "Before the rising of al-Qa'im there will be some signs, with which Allah tries His faithful people."

I said: "What are they?"

He said: "It is the saying of Allah, "And We will most certainly try you with somewhat of fear and hunger and loss of property

[1] *Iqd ad-Durar* p.47, Minhaj al-Karama p.109, *Ithbat al-Hudat*, vol.2 p.470, *Biharul Anwar*, vol.8 p.359, *Bisharatul Islam* p.45, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.80.

and lives and fruits; and give good news to the patient."[1] When Allah says (We will try you) He means the believers, when He says (with somewhat of fear), He refers to the fright that is caused at the end of the rule of the family of so-and-so, (hunger) is because of expensive prices, (loss of property) is corruption of trade and littleness of profits, (lives) is quick deaths, (fruits) is little production of plants and little blessing of fruits and (give good news to the patient) when al-Qa'im appears."

Then he said to me: "O Muhammad, this is the interpretation of the verse. Allah says, "But none knows its interpretation except Allah and those who are firmly rooted in knowledge.[2]"[3]

٦ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثني أحمد بن يوسف بن يعقوب أبو الحسن الجعفي من كتابه، قال: حدثنا إسماعيل بن مهران عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير قال: قال أبو عبد الله عليه السلام:

لا بدّ أن يكون قدام القائم سنة يجوع فيها الناس ويصيبهم خوف شديد من القتل ونقص من الأموال والأنفس والثمرات، فإن ذلك في كتاب الله لبيّن. ثم تلا هذه الآية ﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾﴾

(6) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob from Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"There must be a sedition before the appearance of al-Qa'im, during which people become hungry, terrified by killing and they lose their properties and lives. This has been clarified by the Book of Allah. Allah has said, "And We will most certainly try you with

---

[1] Qur'an, 2:155.

[2] Qur'an, 3:7.

[3] *Kamal ad-Deen* p.649, *Dala'il al-Imama* p.259, *Al-Irshad* p.361, *I'lam al-Wara* p.427, al-Khara'ij wel Jara'ih, vol.3 p.1153, Kashul *Ghumma*, vol.3 p.52, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.42.

somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient."[1]

٧ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن حفص، عن عمرو بن شمر، عن جابر الجعفي قال: سألت أبا جعفر محمد بن علي عليه السلام عن قول الله تعالى ﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ﴾ فقال:

يا جابر، ذلك خاص وعام، فأما الخاص من الجوع فبالكوفة، ويخص الله به أعداء آل محمد فيهلكهم، وأما العام فبالشام يصيبهم خوف وجوع ما أصابهم مثله قط، وأما الجوع فقبل قيام القائم عليه السلام، وأما الخوف فبعد قيام القائم عليه السلام.

(7) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem bin Hashim from his father from Muhammad bin Hafs from Amr bin Shimr that Jabir al-Ju'fi had said:

"Once I asked Abu Ja'far al-Baqir (s) about the meaning of this saying of Allah, "We will most certainly try you with somewhat of fear and hunger...," and he said: "O Jabir, it has a general meaning and a special meaning. The special meaning is that hunger will afflict Kufa and especially the opponents of Muhammad's progeny and will perish them. As for the general meaning, there will be terror and hunger in Sham[2] that have never been faced before. Hunger will be before the rising of al-Qa'im (s) but terror will be after his rising."[3]

٨ - أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن المفضل بن إبراهيم ابن قيس، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبة بن ميمون عن معمر بن يحيى، عن داود الدجاجي، عن أبي جعفر محمد بن علي عليه السلام، قال:

---

[1] *Ithbat al-Hudat*, vol.3 p.734, *Tafseer al-Burhan*, vol.1 p.167, *Hilyatul Abrar*, vol.2 p.608, *al-Mahajja* p.47, 48, *Biharul Anwar*, vol.52 p.228, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.43.

[2] Nowadays Damascus. But then Sham encompassed Syria, Jordan, Lebanon and Palestine.

[3] *Tafseer* al-Ayyashi, vol.1 p.68, *Ithbat al-Hudat*, vol.3 p.734, 740, *Hilyatul Abrar*, vol.2 p.610, *Biharul Anwar*, vol.52 p.229, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.41.

سئل أمير المؤمنين عليه السلام عن قوله تعالى ﴿فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ﴾ فقال:

إنتظروا الفرج من ثلاث.

فقيل: يا أمير المؤمنين وما هن؟

فقال: **اختلاف أهل الشام بينهم، والرايات السود من خراسان، والفزعة في شهر رمضان.**

فقيل: وما الفزعة في شهر رمضان؟

فقال: **أوَما سمعتم قول الله عز وجل في القرآن ﴿إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ۝﴾ هي آية تُخرج الفتاة من خدرها، وتوقظ النائم، وتفزع اليقظان.**

(8) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from al-Hasan bin Ali bin Fadhdhal from Tha'laba bin Maymoon from Ma'mar bin Yahya from Dawood ad-Dajaji that Abu Ja'far al-Baqir (s) had said:

"Once Amirul Mo'mineen (s) was asked about (the meaning of) this Qur'anic verse, "The sects among them disagreed."[1]

He said: "Expect deliverance when three signs appear."

He was asked: "What are they?"

He said: "Disagreement among the people of Sham, the black banners coming from Khurasan and terror in the month of Ramadan."

He was asked: "What terror is in Ramadan?"

He said: "Have you not heard the saying of Allah in the Qur'an, "If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it?"[2] It is a sign that

[1] Qur'an, 19:37.
[2] Qur'an, 26:4.

will bring the girls out of their veils, awaken the sleepers and terrify the awake."[1]

٩ - أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك الفزارى، قال: حدثني عبد الله بن خالد التميمي، قال: حدثني بعض أصحابنا، عن محمد بن أبي عمير، عن أبي أيوب الخزاز، عن عمر بن حنظلة، عن أبي عبد الله عليه السلام أنه قال:

للقائم خمس علامات: ظهور السفياني، واليماني، والصيحة من السماء، وقتل النفس الزكية، والخسف بالبيداء.

(9) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari from Abdullah bin Khalid at-Tameemi from some of his companions from Muhammad bin Abu Omayr from Abu Ayyoob al-Khazzaz from Umar bin Handhala that Abu Abdullah as-Sadiq (s) had said:

"Before the appearance of al-Qa'im there will be five signs; the rising of as-Sufyani, the rising of al-Yamani,[2] a cry from the Heaven, killing the pure innocent man and sinking in the desert."[3]

١٠ - أخبرنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك الفزاري، قال: حدثني موسى بن جعفر بن وهب، قال: حدثني الحسن بن علي الوشاء، عن عباس بن عبد الله، عن داود بن سرحان، عن أبي عبد الله عليه السلام أنه قال:

العام الذي فيه الصيحة قبله الآية في رجب.

قلت: وما هي؟

قال: **وجه يطلع في القمر، ويد بارزة.**

---

[1] *Iqd ad-Durar* p.104, Ta'weel al-Aayat, vol.1 p.387, *Ithbat al-Hudat*, vol.3 p.734, *Tafseer al-Burhan*, vol.3 p.179, 180, *Biharul Anwar*, vol.52 p.229, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.238, 291.

[2] Coming from Yemen.

[3] *Iqd ad-Durar* p.111, *Ithbat al-Hudat*, vol.3 p.735, *Biharul Anwar*, vol.52 p.204, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.299.

(10) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari from Musa bin Ja'far bin Wahab from al-Hasan bin Ali al-Washsha' from Abbas bin Abdullah[1] from Dawood bin Sarhan that Abu Abdullah as-Sadiq (s) had said:

"Before the year of the cry (from the Heaven), there will be a sign in the month of Rajab."

He was asked: "What is it?"

He said: "A face will appear on the moon and a protruding hand."[2]

١١ - أخبرنا علي بن أحمد البندنيجي قال: حدثنا عبيد الله بن موسى العلوى، عن يعقوب بن يزيد، عن زياد بن مروان، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام أنه قال:

النداء من المحتوم، والسفياني من المحتوم، واليماني من المحتوم، وقتل النفس الزكية من المحتوم، وكف يطلع من السماء من المحتوم، (قال) وفزعة في شهر رمضان توقظ النائم، وتفزع اليقظان، وتخرج الفتاة من خدرها.

(11) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ya'qoob bin Zayd from Ziyad bin Marwan from Abdullah bin Sinan that Abu Abdullah as-Sadiq (s) had said:

"The cry (from the Heaven), the rising of as-Sufyani, the rising of al-Yamani, killing the pure innocent man and a hand appearing in the sky will be inevitable. There will be also a fright in Ramadan, which will awaken the sleepers, terrify the awake and bring the girls out of their veils."[3]

١٢ - أخبرنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني علي بن عاصم، عن أحمد بن محمد بن أبي نصر، عن أبي الحسن الرضا عليه السلام أنه قال:

قبل هذا الأمر السفياني، واليماني، والمرواني، وشعيب بن صالح، فكيف يقول هذا هذا؟

---

[1] He might be Abbas bin Otba.

[2] *Ithbat al-Hudat*, vol.3 p.735, *Biharul Anwar*, vol.52 p.233, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.488.

[3] *Ithbat al-Hudat*, vol.3 p.735, *Biharul Anwar*, vol.52 p.233, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.464.

(12) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Ali bin Aasim from Ahmad bin Muhammad bin Abu Nasr that Imam Abul Hasan ar-Redha (s) had said:

"Before the appearance of al-Qa'im, there will be the risings of as-Sufyani, al-Marwani, al-Yamani and Shu'ayb bin Salih. Then how does this one (Muhammad bin Ibraheem bin Issma'eel known as ibn Tabataba) claim such a thing (to be al-Qa'im)?"[1]

١٣ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثني أحمد بن يوسف بن يعقوب أبو الحسن الجعفي من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب بن حفص، عن أبي بصير، عن أبي جعفر محمد بن علي عليهما السلام أنه قال:

إذا رأيتم ناراً من قبل المشرق شبه الهُرديّ العظيم تطلع ثلاثة أيام أو سبعة فتوقعوا فرج آل محمد عليهم السلام إن شاء الله تعالى، إن الله عزيز حكيم.

(13) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Ja'far al-Baqir (s) had said:

"If you see a great fire burning in the east for three days or seven days, then wait for the deliverance of Muhammad's progeny inshallah. Allah is Mighty, Wise!"

ثم قال: الصيحة لا تكون إلاّ في شهر رمضان لأن شهر رمضان شهر الله، والصيحة فيه هي صيحة جبرئيل عليه السلام إلى هذا الخلق.

Then he said: "The cry will not occur except in the month of Ramadan because Ramadan is the month of Allah and the cry is the cry of Gabriel to the people."

ثم قال: ينادي منادٍ من السماء باسم القائم عليه السلام فيسمع من بالمشرق ومن بالمغرب، لا يبقى راقد إلاّ إستيقظ، ولا قائم إلاّ قعد، ولا قاعد إلاّ قام على رجليه فزعاً من ذلك

---

[1] *Ithbat al-Hudat*, vol.3 p.735, *Biharul Anwar*, vol.52 p.233, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.166.

الصوت، فرحم الله من اعتبر بذلك الصوت فأجاب، فإن الصوت الأول هو صوت جبرئيل الروح الامين عليه السلام.

Then he added: "A call will come from the Heaven with the name of al-Qa'im. It will be heard by everyone in the east and everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry of Gabriel (s)"

ثم قال عليه السلام: يكون الصوت في شهر رمضان في ليلة جمعة ليلة ثلاث وعشرين، فلا تشكوا في ذلك، واسمعوا وأطيعوا، وفي آخر النهار صوت الملعون إبليس ينادي إلاّ إن فلاناً قتل مظلوماً، ليشكّك الناس ويفتنهم، فكم في ذلك اليوم من شاكٍّ متحير قد هوى في النار، فإذا سمعتم الصوت في شهر رمضان فلا تشكّوا فيه إنه صوت جبرئيل، وعلامة ذلك أنه ينادي باسم القائم واسم أبيه حتى تسمعه العذراء في خدرها فتحرض أباها وأخاها على الخروج.

Then he said: "The cry will be in the month of Ramadan, in a night of a Friday, which will be the twenty-third of the month. Do never doubt that. Listen and obey! At the end of the day there will be the voice of Iblis the cursed calling out: "So-and-so (Uthman) is killed unjustly" just to make people doubt and become confused. On that day much many people will doubt and become confused and then go to Hell. If you hear the call in Ramadan, do not doubt it. It will be the voice of Gabriel. The evidence is that he will call out the name of al-Qa'im and the name of his father. The call will be heard by everyone until the virgins in their veils instigate their fathers and brothers to rise (to join al-Qa'im).

وقال: لا بد من هذين الصوتين قبل خروج القائم عليه السلام: صوت من السماء وهو صوت جبرئيل باسم صاحب هذا الأمر واسم أبيه، والصوت الثاني من الأرض وهو صوت إبليس اللعين ينادي باسم فلان أنه قتل مظلوماً يريد بذلك الفتنة، فاتبعوا الصوت الأول، وإياكم والأخير أن تفتنوا به.

These two calls must occur before the appearance of al-Qa'im. One will be from the Heaven calling out the name of al-Qa'im and the name of his father. It will be the call of Gabriel. The other will be from the earth and it will be the call of Iblis calling out the name of someone claiming that he has been killed unjustly just to create sedition among people. Obey the first call and beware of being deceived by the second one!"

وقال عليه السلام: لا يقوم القائم عليه السلام إلاّ على خوف شديد من الناس، زلازل وفتنة وبلاء يصيب الناس، وطاعون قبل ذلك، وسيف قاطع بين العرب، واختلاف شديد في الناس، وتشتت في دينهم وتغير من حالهم حتى يتمنى المتمني الموت صباحاً ومساءً من عظم ما يرى من كلَب الناس وأكل بعضهم بعضاً، فخروجه إذا خرج عند اليأس والقنوط من أن يروا فرجاً، فيا طوبى لمن أدركه وكان من أنصاره، والويل كل الويل لمن ناواه وخالفه، وخالف أمره، وكان من أعدائه.

He also said: "Al-Qa'im will not appear except after a great terror among people, earthquakes, seditions, calamities, plague, terrible killing among the Arabs, great disagreements among people, separation in the religion and bad living until one will wish to die in the morning or in the evening because of the oppression of people and their striving to eat each other. Al-Qa'im will disappear after the people will have become so desperate and hopeless to get any deliverance. How blessed is he, who lives until the appearance of al-Qa'im and becomes one of his assistants and woe unto whoever opposes him, objects to his orders and become one of his opponents."

وقال عليه السلام: إذا خرج يقوم بأمر جديد، وكتاب جديد، وسنة جديدة وقضاء جديد، على العرب شديد، وليس شأنه إلاّ القتل، لا يستبقي أحدا، ولا تأخذه في الله لومة لائم.

He said: "When he (al-Qa'im) rises, he will rule with a new method, new principles, new Sunna and new judgements. He will be severe with the Arabs. He will kill great numbers of people without forgiving anyone and without caring for any blame because he will act according to the will of Allah."

ثم قال عليه السلام: إذا اختلفت بنو فلان فيما بينهم، فعند ذلك فانتظروا الفرج، وليس فرجكم إلاّ في اختلاف بني فلان، فإذا اختلفوا فتوقعوا الصيحة في شهر رمضان وخروج القائم عليه السلام، إن الله يفعل ما يشاء، ولن يخرج القائم ولا ترون ما تحبون حتى يختلف بنو فلان فيما بينهم، فإذا كان كذلك طمع الناس فيهم واختلفت الكلمة، وخرج السفياني.

He said: "If the people of the family of so-and-so disagree among themselves, then you wait for deliverance to come soon because your deliverance will not come except after their disagreement. If they disagree, then expect the cry in Ramadan and the appearance of al-Qa'im. Allah does what he wills! Al-Qa'im will not appear and you will not get what you look forward to unless those people disagree among themselves. If that occurs, people will seize the opportunity against them, separation will occur and then as-Sufyani will rise."

وقال: لا بُدّ لبني فلان من أن يملكوا، فإذا ملكوا ثم اختلفوا تفرق ملكهم وتشتت أمرهم حتى يخرج عليهم الخراساني والسفياني هذا من المشرق، وهذا من المغرب يستبقان إلى الكوفة كفرسي رهان، هذا من هنا، وهذا من هنا حتى يكون هلاك بني فلان على أيديهما، أما إنهم لا يبقون منهم أحداً.

He said: "The family of so-and-so must rule. When they rule and disagree among themselves, their state will be separated and lost. Al-Khurasani[1] and as-Syfyani will rise against them; this from the east and that from the west. They will compete towards Kufa as two racehorses until that family will be perished by them."

ثم قال عليه السلام: خروج السفياني واليماني والخراساني في سنة واحدة، في شهر واحد، في يوم واحد، نظام كنظام الخرز يتبع بعضه بعضاً فيكون البأس من كل وجه، ويل لمن ناواهم، وليس في الرايات راية أهدى من راية اليماني، هي راية هدى لأنه يدعو إلى صاحبكم فإذا خرج اليماني حرم بيع السلاح على الناس وكل مسلم، وإذا خرج اليماني فانهض إليه،

[1] From Khurasan (Persia).

فإنّ رايته راية هدى، ولا يحل لمسلم أن يلتوي عليه، فمن فعل ذلك فهو من أهل النار، لأنه يدعو إلى الحق وإلى طريق مستقيم.

He said: "The risings of as-Sufyani, al-Yamani and al-Khurasani will be in the same year, in the same month and on the same day. They will be like the beads of a rosary; one following the other. Sufferings will be from every side. Miserable will be whoever resists them. From among the three banners, only the banner of al-Yamani will be a banner of guidance because he will invite to the mission of your man (al-Qa'im). When al-Yamani rises, he will forbid selling weapons for all of the people and for the Muslims as well. When al-Yamani rises, you are to join him because his banner will be a banner of guidance. It is not permissible for any Muslim to turn away from him and whoever does so, will be in Hell, because al-Yamani will invite to the truth and to the straight path."

ثم قال لي: إن ذهاب ملك بني فلان كقصع الفخار، وكرجل كانت في يده فخارة وهو يمشي إذ سقطت من يده وهو ساه عنها فانكسرت، فقال حين سقطت: هاه! (شبه الفزع) فذهاب ملكهم هكذا أغفل ما كانوا عن ذهابه.

He said: "The loss of the rule of the family of so-and-so will be like the breaking of pottery or like a man, who has a piece of pottery in his hand while he is walking. It falls from his hand while he is inattentive but immediately he becomes attentive to find that it is broken. So is the loss of their rule. They will be so inattentive when their state will be lost.

وقال أمير المؤمنين عليه السلام على منبر الكوفة: إن الله عز وجل قدر فيما قدر وقضى وحتم بأنه كائن لا بد منه أنه يأخذ بني أمية بالسيف جهرة، وأنه يأخذ بني فلان بغتة.

One day Amirul Mo'mineen (s) said from on the minbar of Kufa: "Allah has determined that it is inevitable for the Umayyads to be killed by the sword openly and for the family of so-and-so to be defeated unexpectedly."

وقال عليه السلام: لا بدّ من رحى تطحن، فإذا قامت على قطبها وثبتت على ساقها بعث الله عليها عبداً عنيفاً خاملاً أصله، يكون النصر معه، أصحابه الطويلة شعورهم، أصحاب

السبال، سود ثيابهم، أصحاب رايات سود، ويل لمن ناواهم، يقتلونهم هرجاً، والله لكأني أنظر إليهم وإلى أفعالهم وما يلقى الفجار منهم والأعراب الجفاة يسلطهم الله عليهم بلا رحمة، فيقتلونهم هرجاً على مدينتهم بشاطئ الفرات البرية والبحرية، جزاء بما عملوا، وما ربك بظلام للعبيد.

He said: "There must be grinding querns. When they (the querns) begin to turn around their axis, Allah will send a severe man, whose mention is obscure, against them. Victory will be always with him. His companions will be longhair and with long moustaches. Their cloths will be black and their banners will be black too. Woe unto whoever opposes them. They will kill their opponents excitedly. By Allah, as if I see them, their actions and what distresses the dissolute and the rude nomads will get from them! Allah will make them defeat those rude people with no mercy. They will kill them in their city at the shore of the Euphrates as a reward to what they have committed...and Allah is not in the least unjust to the servants!"[1]

١٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه، عن شرحبيل قال: قال أبو جعفر عليه السلام (وقد سألته عن القائم عليه السلام) فقال:

إنه لا يكون حتى ينادي مناد من السماء يسمع أهل المشرق والمغرب حتى تسمعه الفتاة في خدرها.

(14) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father from Shurahbeel that Abu Ja'far al-Baqir (s) had said when he had been asked about al-Qa'im:

[1] Refer to chap.13 no.19, 22 and refer to ar-Raj'a by al-Astrabady p.157 and *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.253.

"Al-Qa'im does not appear until a caller from the Heaven will call out that everyone in the east and in the west will hear the call even the girls in their veils."[1]

١٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن يعقوب بن يزيد، عن زياد القندي، عن غير واحد من أصحابه، عن أبي عبد الله عليه السلام أنه قال:

قلنا له: السفياني من المحتوم؟

فقال: **نعم، وقتل النفس الزكية من المحتوم، والقائم من المحتوم، وخسف البيداء من المحتوم، وكف تطلع من السماء من المحتوم، والنداء من السماء من المحتوم.**

فقلت: وأي شيء يكون النداء؟

فقال: **منادٍ ينادي باسم القائم واسم أبيه عليهما السلام.**

(15) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ya'qoob bin Zayd from Ziyad al-Qandi from some of his companions that it was said to Abu Abdullah as-Sadiq (s):

"Is the rising of as-Sufyani inevitable?"

He said: "Yes, it is. Killing the pure innocent man, the sinking of the desert, the appearance of a hand in the sky, the call that comes from the Heaven and the appearance of al-Qa'im are also inevitable."

It was said to him: "What is the call?"

He said: "A caller calling out the name of al-Qa'im and the name of his father (s)."[2]

١٦ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن، عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، قال: حدثني ابن أبي يعفور، قال:

---

[1] *Ithbat al-Hudat*, vol.3 p.736, *Muntakhab al-Athar* p.250, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.282.

[2] *Ithbat al-Hudat*, vol.3 p.736, *Muntakhab al-Athar* p.455, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.450.

قال لي أبو عبد الله عليه السلام: **أمسك بيدك هلاك الفلاني** (اسم رجل من بني العباس) **وخروج السفياني، وقتل النفس، وجيش الخسف، والصوت.**

قلت: وما الصوت؟ أهو المنادي؟

فقال: **نعم، وبه يعرف صاحب هذا الأمر.** ثم قال: **الفرج كله هلاك الفلاني من بني العباس.**

(16) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ali bin Mahziyar from Hammad bin Eessa from al-Husayn bin Mukhtar from bin Abu Ya'foor that Abu Abdullah as-Sadiq (s) had said to him:

"Keep in mind the perishment of so-and-so (he mentioned a name of a man from the Abbasids), the rising of as-Sufyani, killing the pure innocent man, the sinking and the call, by which the man of this matter (al-Qa'im) will be known. The entire deliverance will be after the perishment of that man of the Abbasids."[1]

١٧ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن، عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، عن عبد الرحمن بن سيابة عن عمران بن ميثم، عن عباية بن ربعي الأسدي قال:

دخلت على أمير المؤمنين علي عليه السلام وأنا خامس خمسة وأصغر القوم سناً، فسمعته يقول: حدثني أخي رسول الله صلى الله عليه وآله أنه قال: **إني خاتم ألف نبي وإنك خاتم ألف وصي وكلفت ما لم يكلفوا.**

فقلت: ما أنصفك القوم يا أمير المؤمنين.

فقال: **ليس حيث تذهب بك المذاهب يا ابن أخي، والله إني لأعلم ألف كلمة لا يعلمها غيري وغير محمد صلى الله عليه وآله وإنهم ليقرؤون منها آية في كتاب الله عز وجل، وهي ﴿وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾﴾ وما يتدبرونها حق تدبرها. ألا أخبركم بآخر ملك بني فلان؟**

---

[1] *Ithbat al-Hudat*, vol.3 p.736, *Biharul Anwar*, vol.52 p.234, *Bisharatul Islam* p.116, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.467.

(17) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ali bin Mahziyar from Hammad bin Eessa from al-Husayn bin Mukhtar from Abdurrahman bin Siyaba from Imran bin Maytham that Abaya bin Rib'iy al-Asadi had said:

"Once we came to Amirul Mo'mineen (s). We were five persons and I was the youngest of them. I heard him saying: "My brother, the messenger of Allah, has said to me: "I am the last of a thousand prophets and you are the last of a thousand guardians. I have been entrusted with what they have not entrusted with."

I said: "People were not just to you."

He said: "It is not as you think, O my nephew.[1] By Allah, I know a thousand words (facts, data, information...etc.) that no one other than me and other than Muhammad (s) knows. People recite a verse from the Qur'an, which is (And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak unto them, because people did not believe in Our communications)[2] but they do not ponder on it deeply. Do I tell you about the end of the rule of the family of so-and-so?"

قلنا: بلى يا أمير المؤمنين.

قال: **قتل نفس حرام في يوم حرام في بلد حرام عن قوم من قريش. والذي فلق الحبة وبرأ النسمة ما لهم ملك بعده غير خمس عشرة ليلة.**

قلنا: هل قبل هذا أو بعده من شيء؟

فقال: **صيحة في شهر رمضان تفزع اليقظان، وتوقظ النائم، وتخرج الفتاة من خدرها.**

We said: "Yes please, O Amirul Mo'mineen!"

He said: "(when) killing an innocent sacred man on a sacred day and in a sacred place. I swear by Him, Who has split the seed and

---

[1] The Arabs often use this word "my nephew" although the addressed one is not the talker's nephew.

[2] Qur'an, 27:82.

created man, they will not rule after that except for fifteen nights."

We said: "will something occur before or after that?"

He said: "A cry in Ramadan, that will terrify the awake, awaken the sleepers and bring the girls out of their veils."[1]

١٨ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله يحيى بن زكريا بن شيبان قال: حدثنا أبو سليمان يوسف بن كليب، قال: حدثنا الحسن بن علي بن أبي حمزة، عن سيف بن عميرة، عن أبي بكر الحضرمي، عن أبي جعفر الباقر عليه السلام أنه سمعه يقول:

لا بد أن يملك بنو العباس، فإذا ملكوا واختلفوا وتشتت أمرهم خرج عليهم الخراساني والسفياني هذا من المشرق، وهذا من المغرب يستبقان إلى الكوفة كفرسي رهان، هذا من ههنا وهذا من ههنا حتى يكون هلاكهم على أيديهما، أما إنهما لا يبقون منهم أحداً أبداً.

(18) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya bin Shayban from Abu Sulayman Yousuf bin Kulayb from al-Hasan bin Ali bin Abu Hamza from Sayf bin Omayra from Abu Bakr al-Hadhrami that Abu Ja'far al-Baqir (s) had said:

"The Abbasids must rule. When they rule, they will disagree and their state will separate. Al-Khurasani and al-Sufyani will rise against them. One will come from the east and the other from the west. They will hurry towards Kufa as tow racehorses. The decline of the Abbasids will be caused by these two leaders. None of them (the Abbasids) will remain alive."[2]

١٩ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، قال: حدثنا عمرو بن عثمان عن الحسن بن محبوب، عن عبد الله بن سنان قال:

---

[1] Ar-Raj'a by al-Astarabadi p.154, *Biharul Anwar*, vol.52 p.234, Madeenatul Ma'ajiz, vol.3 p.89.

[2] Ar-Raj'a by al-Astarabadi p.154, *Biharul Anwar*, vol.52 p.234, Madeenatul Ma'ajiz, vol.3 p.89.

كنت عند أبي عبد الله عليه السلام فسمعت رجلاً من همدان يقول له: إنّ هؤلاء العامة يعيرونا ويقولون لنا: إنكم تزعمون أن منادياً ينادي من السماء باسم صاحب هذا الأمر. وكان متكئاً فغضب وجلس ثم قال:

لا تروه عني واروه عن أبي ولا حرج عليكم في ذلك. أشهد أني قد سمعت أبي عليه السلام يقول: والله إن ذلك في كتاب الله عز وجل لبيّن حيث يقول ﴿إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَٰضِعِينَ ۝٤﴾ فلا يبقى في الأرض يومئذ أحد إلاّ خضع وذلت رقبته لها، فيؤمن أهل الأرض إذا سمعوا الصوت من السماء ألا إنّ الحق في علي بن أبي طالب عليه السلام وشيعته. قال: فإذا كان من الغد صعد إبليس في الهواء حتى يتوارى عن أهل الأرض، ثم ينادي ألا إن الحق في عثمان بن عفان وشيعته فإنه قتل مظلوماً فاطلبوا بدمه.قال: فيثبت الله الذين آمنوا بالقول الثابت على الحق وهو النداء الأول، ويرتاب يومئذ الذين في قلوبهم مرض. والمرض والله عداوتنا، فعند ذلك يتبرؤون منا ويتناولونا فيقولون: إن المنادي الأول سحر من سحر أهل هذا البيت.

ثم تلا أبو عبد الله عليه السلام قول الله عز وجل ﴿وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ۝٢﴾

(19) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan al-Taymali from Amr bin Uthman from al-Hasan bin Mahboob that Abdullah bin Sinan had said:

"Once when I was with Abu Abdullah as-Sadiq (s), a man from Hamadan said to him: "People criticize us and say to us that we claim that a caller from the Heaven will call out the name of the man of deliverance."

Abu Abdullah as-Sadiq (s) became so angry. He changed his sitting and said: "Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I have heard my father saying: "By Allah, it has been mentioned in the Qur'an. Allah has said, 'If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.'[1] Everyone on the earth then will submit to that (the call coming

[1] Qur'an, 26:4.

from the Heaven) and his neck will stoop when a call is heard from the Heaven announcing that: 'The right is with Ali bin Abu Talib and his followers.' The next day Iblis will rise in the space until he disappears from the people of the earth and calls out: 'The right is with Uthman bin Affan and his followers. He has been killed unjustly so you are to avenge his blood.' Allah will confirm the believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is the enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahlul Bayt)."

Then Abu Abdullah as-Sadiq (s) recited this Qur'anic verse, 'And if they see a miracle they turn aside and say: Transient magic.'[1]"

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Muhammad bin al-Mufadhdhal bin Ibraheem, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob from Abdullah bin Sinan.[2]

٢٠ - قال: وحدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشري، عن عبد الله بن جبلة، عن عبد الصمد بن بشير، عن أبي عبد الله جعفر بن محمد عليه السلام وقد سأله عمارة الهمداني فقال له: أصلحك الله إن ناساً يعيرونا ويقولون إنكم تزعمون أنه سيكون صوت من السماء.

فقال له: **لا ترو عني واروه عن أبي. كان أبي يقول: هو في كتاب الله ﴿إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَـٰقُهُمْ لَهَا خَـٰضِعِينَ ۝٤﴾ فيؤمن أهل الأرض جميعاً للصوت الأول، فإذا كان من الغد صعد إبليس اللعين حتى يتوارى من الأرض في جو السماء، ثم ينادي "ألا إن عثمان قتل مظلوما فاطلبوا بدمه" فيرجع من أراد الله عز وجل به سوءاً،**

[1] Qur'an, 54:2.

[2] *Tafseer al-Burhan*, vol.3 p.179-180, *al-Mahajja* p.157-158, *Hilyatul Abrar*, vol.2 p.611-612, *Biharul Anwar*, vol.52 p.292, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.294.

ويقولون: هذا سحر الشيعة، وحتى يتناولونا ويقولون: هو من سحرهم، وهو قول الله ﷻ ﴿وَإِن يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۝﴾

(20) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiry from Abdullah bin Jibilla from Abdus-Samad bin Basheer that Imara al-Hamadani had said to Abu Abdullah as-Sadiq (s):

"May Allah make you succeed! Some people criticize us and say that we claim that there will be a voice calling out from the Heaven."

Abu Abdullah as-Sadiq (s) said: "My father often said: "It has been mentioned in the Book of Allah: (If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it). All the people of the earth will believe in the first call. The next day Iblis will rise high in the sky until he disappears and then he will call out: "Uthman has been killed unjustly. You are to avenge his blood." Some people will apostate and say that it is the magic of the Shia. Therefore Allah has said: (And if they see a miracle they turn aside and say: Transient magic)."[1]

٢١ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد قال: حدثنا عبيس بن هشام، قال: حدثنا عبد الله بن جبلة، عن أبيه، عن محمد بن الصامت، عن أبي عبد الله عليه السلام قال:

قلت له: ما من علامة بين يدي هذا الأمر؟

فقال: بلى.

قلت: وما هي؟

قال: هلاك العباسي، وخروج السفياني، وقتل النفس الزكية، والخسف بالبيداء، والصوت من السماء.

---

[1] *Tafseer al-Burhan*, vol.3 p.180, *Hilyatul Abrar*, vol.2 p.612, *al-Mahajja* p.158, *Biharul Anwar*, vol.52 p.293, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.295.

فقلت: جعلت فداك، أخاف أن يطول هذا الأمر؟

فقال: **لا إنما هو كنظام الخرز يتبع بعضه بعضاً.**

(21) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad from Obayss bin Hisham from Abdullah bin Jibilla from his father that Muhammad bin as-Samit had said:

"I asked Abu Abdullah as-Sadiq (s): "Will there be certain signs before this matter (the appearance of al-Qa'im)?"

He said: "Yes, there will."

I asked: "What are they?"

He said: "The perishment of the Abbasids, the rising of al-Sufyani, killing the pure innocent man, the sinking of the desert and the call from the Heaven."

I said: "May I die for you! I am afraid that these things may take a long time!"

He said: "No. They will be like the beads of a rosary; one coming after the other."[1]

٢٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثني أحمد بن يوسف بن يعقوب أبو الحسن الجعفي، قال: حدثني إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب، عن أبي بصير، عن أبي جعفر عليه السلام قال:

يقوم القائم عليه السلام في وتر من السنين: تسع، واحدة، ثلاث، خمس.

وقال: **إذا اختلفت بنو أمية وذهب ملكهم، ثم يملك بنو العباس، فلا يزالون في عنفوان من الملك وغضارة من العيش حتى يختلفوا فيما بينهم، فإذا اختلفوا ذهب ملكهم، واختلف أهل المشرق وأهل المغرب، نعم وأهل القبلة ويلقى الناس جهد شديد مما يمر بهم من الخوف، فلا يزالون بتلك الحال حتى ينادي مناد من السماء، فإذا نادى فالنفير النفير،**

---

[1] *Iqd ad-Durar* p.49, Burhan by al-Muttaqi al-Hindi p.114, Fara'id Fawa'id al-Fikr p.114, *Biharul Anwar*, vol.52 p.235; Lawa'ih by as-Safareeni, vol.2 p.8, 9, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.450.

فوالله لكأني أنظر إليه بين الركن والمقام يبايع الناس بأمر جديد، وكتاب جديد، وسلطان جديد من السماء، أما إنه لا يرد له راية أبداً حتى يموت.

(22) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Ja'far al-Baqir (s) had said:

"Al-Qa'im (s) will rise in an odd year; one, three, five, seven or nine.

When the Umayyads rule and disagree among themselves, their state will decline and then the Abbasids will rule. Their state remains strong and they live at ease and wealth until they disagree among themselves. Then their state will decline and the people of the east and of the west will disagree. People will face difficult times full of terror. They will remain so until a caller calling out from the Heaven. When you here the call, you are to hurry up (to join al-Qa'im). By Allah, as if I see him (al-Qa'im) between the corner (of the Kaaba) and the temple (of Abraham). He will be paid homage to rule over the people with a new method, new principles and a new rule determined by the Heaven. None of his armies will be defeated until he dies."[1]

٢٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن أبيه، عن أحمد بن عمر الحلبي، عن الحسين بن موسى، عن فضيل بن محمد مولى محمد بن راشد البجلي، عن أبي عبد الله عليه السلام أنه قال:

أما إن النداء من السماء باسم القائم في كتاب الله لبيّن.

فقلت: فأين هو أصلحك الله؟

فقال: في ﴿طسٓمٓ ۝١ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ۝٢﴾ **قوله** ﴿إِن نَّشَأۡ نُنَزِّلۡ عَلَيۡهِم مِّنَ ٱلسَّمَآءِ ءَايَةٗ فَظَلَّتۡ أَعۡنَٰقُهُمۡ لَهَا خَٰضِعِينَ ۝٤﴾ قال: **إذا سمعوا الصوت أصبحوا وكأنما على رؤوسهم الطير.**

[1] Tajul Mawaleed p.150, *Biharul Anwar*, vol.52 p.235, *Bisharatul Islam* p.91, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.214.

(23) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his father from Ahmad bin Umar al-Halabi from al-Husayn bin Musa from Fudhayl bin Muhammad, the freed slave of Muhammad bin Rashid al-Bajali that Abu Abdullah as-Sadiq (s) had said:

"The call coming from the Heaven and calling out the name of al-Qa'im is clear in the Book of Allah."

He was asked: "Where is it in the Book of Allah?"

He said: "Allah has said, 'If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.' When people hear the call, they will become as if there are birds on their heads (because of astonishment and confusion)."[1]

٢٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال:

إذا صعد العباسي أعواد منبر مروان أدرج ملك بني العباس.

وقال عليه السلام: **قال لي أبي (يعني الباقر عليه السلام) لا بدّ لنار من آذربيجان لا يقوم لها شيء، فإذا كان ذلك فكونوا أحلاس بيوتكم، وألبدوا ما ألبدنا، فإذا تحرك متحركنا فاسعوا إليه ولو حبواً، والله لكأني أنظر إليه بين الركن والمقام يبايع الناس على كتاب جديد على العرب شديد.**

قال: **وويل للعرب من شر قد اقترب.**

(24) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

[1] *Al-Mahajja* p.156, 157, *Tafseer* al-Buran, vol.3 p.180, *Hilyatul Abrar*, vol.2 p.614, *Biharul Anwar*, vol.52 p.293, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.297.

"If the Abbasid ruler ascends the minbar of Marwan,[1] the state of the Abbasids will begin to decline gradually. My father has said to me: "There must be a fire coming from Azerbaijan that will destroy everything. When that occurs, you are to stay at homes as long as we have stayed. When our man (al-Qa'im) rises, then hurry up to him even crawling. By Allah, as if I see him between the corner and the temple being paid homage to rule over the people with a new method. He will be severe with the Arabs. Woe unto the Arabs from a soon evil!"[2]

٢٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن التيملي، قال: حدثنا محمد وأحمد بنا الحسن، عن علي بن يعقوب الهاشمي، عن هارون بن مسلم، عن عبيد بن زرارة، عن أبي عبد الله عليه السلام أنه قال:

ينادى باسم القائم، فيؤتى وهو خلف المقام فيقال له: قد نودي باسمك فما تنتظر؟ ثم يؤخذ بيده فيبايع.

(قال) قال لي زرارة: الحمد لله قد كنا نسمع أن القائم عليه السلام يبايع مستكرهاً فلم نكن نعلم وجه استكراهه، فعلمنا أنه استكراه لا إثم فيه.

(25) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Husayn at-Taymali from Muhammad and Ahmad, the sons of al-Hasan, from Ali bin Ya'qoob al-Hashimi from Haroon bin Muslim from Obayd bin Zurara that Abu Abdullah as-Sadiq (s) had said:

"The name of al-Qa'im will be called out (from the Heaven). It will be said to him while he is behind the temple (of Abraham): "Your name has been called out. What are you waiting for?" Then his hand will be taken to be paid homage."

Zurara said: "Praise be to Allah! We often heard that al-Qa'im would be paid homage unwillingly and we did not know the

---

[1] The Abbasid ruler may refer to the rulers of Iraq and the Minbar of Marwan may refer to Sham (Syria).

[2] *Biharul Anwar*, vol.52 p.293.

reason behind that. Then we knew that the unwillingness of the homage was not guilt."[1]

٢٦ - أخبرنا أحمد بن محمد بن سعيد بإسناده عن هارون بن مسلم، عن أبي خالد القماط، عن حمران بن أعين، عن أبي عبد الله عليه السلام أنه قال:

من المحتوم الذي لا بد أن يكون من قبل قيام القائم خروج السفياني، وخسف بالبيداء، وقتل النفس الزكية، والمنادي من السماء.

(26) Ahmad bin Muhammad bin Sa'eed narrated from Haroon bin Muslim from Abu Khalid al-Qammat from Hamran bin A'yun that Abu Abdullah as-Sadiq (s) had said:

"The inevitable things that must occur before the appearance of al-Qa'im are the rising of as-Sufyani, the sinking of the desert, killing the pure innocent man and the call that will come from the Heaven."[2]

٢٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثني أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي، عن أبيه ووهيب ابن حفص، عن ناجية القطان أنه سمع أبا جعفر عليه السلام يقول:

إن المنادي ينادي: إن المهدي من آل محمد؛ فلان بن فلان (باسمه واسم أبيه)، **فينادي الشيطان: إن فلاناً وشيعته على الحق.** (يعني رجلاً من بني أمية)

(27) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali from his father and Wuhayb bin Hafs from Najiya al-Qattan that Abu Ja'far al-Baqir (s) had said:

---

[1] *Hilyatul Abrar*, vol.2 p.615, *Biharul Anwar*, vol.52 p.294, *Kashful* Astar by Mirza an-Noori p.223, *Muntakhab al-Athar* p.467, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.454.

[2] *Biharul Anwar*, vol.52 p.294, *Muntakhab al-Athar* p.455, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.450.

"The caller will call out that al-Mahdi is from Muhammad's progeny. He will call out the name of al-Mahdi[1] and the name of his father. Then the Satan will call out that the truth is with so-and-so (Uthman) and his followers."[2]

٢٨ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن العباس ابن عامر بن رباح الثقفي، عن عبد الله بن بكير، عن زرارة بن أعين، قال:

سمعت أبا عبد الله عليه السلام يقول: **ينادي منادٍ من السماء: إن فلاناً هو الأمير. وينادي منادٍ: إن علياً وشيعته هم الفائزون.**

قلت: فمن يقاتل المهدي بعد هذا؟

فقال: إن الشيطان ينادي: إن فلاناً وشيعته هم الفائزون. (لرجل من بني أمية)

قلت: فمن يعرف الصادق من الكاذب؟

قال: **يعرفه الذين كانوا يروون حديثنا ويقولون إنه يكون قبل أن يكون، ويعلمون أنهم هم المحقون الصادقون.**

(28) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Abdullah bin Bukayr that Zurara bin A'yun had said:

"I heard Abu Abdullah as-Sadiq (s) saying: "A caller will call out from the Heaven that so-and-so is the emir and that Ali and his followers are the triumphants."

I said: "Then who will fight al-Mahdi after that?"

He said: "The Satan will call out that so-and-so and his followers are the triumphants-a man of the Umayyads (Uthman)."

I said: "Then who will know which the truthful is and which the liar is?"

---

[1] "Al-Mahdi" is a surname of the twelfth imam, whose name is Muhammad and whose father's name is al-Hasan.

[2] *Biharul Anwar*, vol.52 p.294, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.281.

He said: "Those, who used to narrate our traditions, will know that and will know that they are with the truth."[1]

٢٩ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن الحسن بن علي بن يوسف، عن المثني، عن زرارة بن أعين قال: قال:

قلت لأبي عبد الله عليه السلام: عجبت، أصلحك الله، وإني لأعجب من القائم؛ كيف يقاتَل مع ما يرون من العجائب من خسف البيداء بالجيش، ومن النداء الذي يكون من السماء؟

فقال: **إن الشيطان لا يدعهم حتى ينادي كما نادى برسول الله صلى الله عليه وآله يوم العقبة.**

(29) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan bin Ali bin Yousuf from al-Muthanna that Zurara bin A'yun had said:

"I said to Abu Abdullah as-Sadiq (s): "May Allah make you succeed! I wonder how people will fight against al-Qa'im in spite of all the miracles they will see; like the sinking of the desert with the army and the divine call that will come from the Heaven!"

He said: "The Satan will not let them free until he calls out as he has called out against the Prophet (s) on the day of al-Aqaba."[2]

٣٠ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا محمد بن عبد الله، عن محمد بن أبي عمير، عن هشام بن سالم قال: قلت لأبي عبد الله عليه السلام إن الجريري أخا إسحاق يقول لنا: إنكم تقولون: هما نداءان فأيهما الصادق من الكاذب؟ فقال أبو عبد الله عليه السلام: قولوا له: إن الذي أخبرنا بذلك، وأنت تنكر أن هذا يكون، هو الصادق.

(30) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Muhammad bin Abdullah from Muhammad bin Abu Omayr that Hisham bin Salim had said to Abu Abdullah as-Sadiq (s):

"Al-Jareeri says to us that you have said that there will be two calls coming from the Heaven then which of them is truthful and which is false?"

---

[1] *Ithbat al-Hudat*, vol.3 p.736, *Biharul Anwar*, vol.52 p.294, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.457.

[2] *Biharul Anwar*, vol.52 p.295, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.456.

Abu Abdullah as-Sadiq (s) said: "Say to him: He, who has told us of that, is the truthful although you deny it!"[1]

٣١ - أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد عن هشام بن سالم، قال: سمعت أبا عبد الله عليه السلام يقول:

هما صيحتان صيحة في أول الليل، وصيحة في آخر الليلة الثانية.

قال: فقلت: كيف ذلك؟

فقال: **واحدة من السماء، وواحدة من إبليس.**

فقلت: وكيف تعرف هذه من هذه؟

فقال: **يعرفها من كان سمع بها قبل أن تكون.**

(31) Ahmad bin Muhammad bin Sa'eed narrated that Hisham bin Salim had said: I heard Abu Abdullah as-Sadiq (s) saying:

"There will be two cries; one at the beginning of night and the other will be at the end of the second night."

I asked: "How will that be?"

He said: "One will be from the Heaven and the other will be from Iblis."

I said: "How one will be distinguished from the other?"

He said: "He, who has known about them before they occur, will know which of them is from the Heaven."[2]

٣٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن أبيه، عن محمد بن خالد، عن ثعلبة بن ميمون، عن عبد الرحمن بن مسلمة الجريري قال:

قلت لأبي عبد الله عليه السلام: إن الناس يوبخونا ويقولون: من أين يعرف المحق من المبطل إذا كانتا؟

فقال: ما تردون عليهم؟

---

[1] *Biharul Anwar*, vol.52 p.295, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 .457.
[2] *Biharul Anwar*, vol.52 p.295, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.456.

قلت: فما نرد عليهم شيئاً.

فقال: **قولوا لهم يصدّق بها إذا كانت من كان مؤمناً يؤمن بها قبل أن تكون.** (قال) **إن الله** ﷻ **يقول** ﴿أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾﴾

(32) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from his father from Muhammad bin Khalid from Tha'lba bin Maymoon that Abdurrahman bin Maslama al-Jareeri had said:

"I said to Abu Abdullah as-Sadiq (s): "Some people blame us and say that how the truthful call is distinguished from the false one when they both occur."

He said: "With what do you answer them?"

I said: "With nothing."

He said: "Say to them: He, who has believed in them before they occur, will know which of them is true and which is false. Allah has said, 'Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?'[1]"[2]

٣٣ - حدثنا أحمد قال: حدثنا علي بن الحسن التيملي من كتابه في رجب سنة سبع وسبعين ومائتين، قال: حدثنا محمد بن عمر بن يزيد بياع السابري ومحمد بن الوليد بن خالد الخزاز جميعاً، عن حماد بن عثمان عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول:

إنه ينادي باسم صاحب هذا الأمر مناد من السماء: ألا إن الأمر لفلان بن فلان، ففيمَ القتال؟

(33) Ahmad narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Umar bin Yazeed and Muhammad bin al-Waleed bin Khalid al-Khazzaz from Hammad bin Uthman from Abdullah bin Sinan that Abu Abdullah as-Sadiq (s) had said:

---

[1] Qur'an, 10:35.

[2] *Al-Kafi*, vol.8 p.208, *al-Mahajja* p.99, *Tafseer al-Burhan*, vol.2 p.185, *Biharul Anwar*, vol.52 p.296, 299, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.161.

A caller from the Heaven will call out: "So-and-so the son of so-and-so is the man of this matter. Then what is the fight for?"[1]

٣٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو سليمان أحمد بن هوذة الباهلي، قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصاري في شهر رمضان سنة تسع وعشرين ومائتين، عن عبد الله بن سنان، قال: سمعت أبا عبد الله عليه السلام يقول:

لا يكون هذا الأمر الذي تمدون إليه أعناقكم حتى ينادي مناد من السماء: ألا إن فلاناً صاحب الأمر، فعلى مَ القتال؟

(43) Ahmad bin Muhammad bin Sa'eed narrated from Abu Sulayman Ahmad bin Hawtha al-Bahili from Ibraheem bin Iss~haq an-Nahawandi from Abullah bin Hammad al-Ansari from Abdulla bin Sinan that Abu Abdulla as-Sadiq (s) had said:

"This matter, which you stretch your necks to, will not be until a caller from the Heaven calls: "So and so is the man of this matter so what is this fighting for?"

٣٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب الزراد، قال: حدثنا عبد الله بن سنان، قال: سمعت أبا عبد الله عليه السلام يقول:

يشمل الناس موت وقتل حتى يلجأ الناس عند ذلك إلى الحرم فينادي مناد صادق من شدة القتال: فيم القتل والقتال؟ صاحبكم فلان.

(35) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob az-Zarrad from Abdullah bin Sinan that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Hilyatul Abrar*, vol.2 p.615, *Biharul Anwar*, vol.52 p.296, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.453.

"Death and killing will spread among people until they resort to the Kaaba. Then a caller (from the heaven) will call out when fighting and killing become so violent: (What are all these fights and killings for? Your man is so-and-so."[1]

٣٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن محمد بن سليمان، عن العلاء، عن محمد بن مسلم، عن أبي جعفر محمد بن علي عليه السلام أنه قال:

السفياني والقائم في سنة واحدة.

(36) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Muhammad bin Sulayman from al-Ala' from Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said:

"The rising of as-Sufyani and the rising of al-Qa'im will be in the same year."[2]

٣٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب بن حفص، عن أبي بصير، عن أبي عبد الله عليه السلام قال:

بينا الناس وقوف بعرفات إذا أتاهم راكب على ناقة ذعلبة يخبرهم بموت خليفة يكون عند موته فرج آل محمد صلى الله عليه وآله وفرج الناس جميعاً.

وقال عليه السلام: **إذا رأيتم علامة في السماء ناراً عظيمة من قبل المشرق تطلع ليالي، فعندها فرج الناس وهي قدام القائم عليه السلام بقليل.**

(37) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Biharul Anwar*, vol.52 p.296, *Bisharatul Islam* p.139, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.445.

[2] *Iqd ad-Durar* p.87, *Ithbat al-Hudat*, vol.3 p.737, *Biharul Anwar*, vol.52 p.239, *Muntakhab al-Athar* p.458, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.273.

"While people are standing on Arafat,[1] a rider on a quick she-camel will come to inform them of the death of a caliph, after whose death the deliverance of Muhammad's progeny and the deliverance of all the people will come." He also said: "When you see a sign in the sky; a great fire burning for some nights in the east, then deliverance will come. It will occur a little before the appearance of al-Qa'im (s)."[2]

٣٨ - حدثنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، قال: حدثنا محمد بن موسى، عن أحمد بن أبي أحمد الوراق الجرجاني، عن محمد بن علي، عن علي بن الحكم، عن عمرو بن شمر، عن جابر، عن أبي الطفيل، قال: سأل ابن الكواء أمير المؤمنين علي بن أبي طالب عليه السلام عن الغضب، فقال:

هيهات الغضب هيهات! موتات بينهن موتات! وراكب الذعلبة، وما راكب الذعلبة؟ مختلط جوفها بوضينها، يخبرهم بخبر فيقتلونه، ثم الغضب عند ذلك.

(38) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Musa from Ahmad bin Abu Ahmad al-Warraq al-Jurjani from Muhammad bin Ali from Ali bin al-Hakam from Amr bin Shimr from Jabir that Abut-Tufayl had said:

"Once ibn al-Kawwa' asked Amirul Mo'mineen (s) about anger. Amirul Mo'mineen (s) said: "How far anger is! A death after a death! The rider of the quick she-camel and what the rider of the quick she-camel is! He will inform people of something and they will kill him. Then anger comes!"[3]

٣٩ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن حماد الأنصاري، عن أبي مالك الحضرمي، عن محمد بن أبي الحكم، عن عبد الله بن عثمان، عن أسلم المكي، عن أبي الطفيل، عن حذيفة بن اليمان، قال:

---

[1] Arafat is a mountain near Mecca. Standing on Arafat is one of the rituals when performing the hajj.

[2] *Iqd ad-Durar* p.106, Burhan by al-Muttaqi al-Hindi p.109, *Ithbat al-Hudat*, vol.3 p.737, *Biharul Anwar*, vol.52 p.240, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.485.

[3] *Biharul Anwar*, vol.52 p.240.

يقتل خليفة ما له في السماء عاذر، ولا في الأرض ناصر، ويخلع خليفة حتى يمشي على وجه الأرض ليس له من الأرض شيء، ويستخلف ابن السبية.

قال: فقال أبو الطفيل: يا ابن أخي، ليتني أنا وأنت من كورة.

قال: قلت: و لم تتمنى يا خال ذلك؟

قال: لأن حذيفة حدثني أن الملك يرجع في أهل النبوة.

(39) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abu Malik al-Hadhrami from Muhammad bin Abul Hakam from Abdullah bin Uthman from Aslam al-Mekki from Abut-Tufayl that Huthayfa bin al-Yaman had said:

"A caliph, whom no one in the Heaven will forgive nor will he have any supporter on the earth, will be killed and another caliph, who will have no chance of getting forgiveness in the afterlife, will be deposed and then the son of the bondmaid will become the caliph."

Abut-Tufayl said (to Aslam): "O my nephew, I wish we would live in his time!"

Aslam said: "O uncle, why do you wish so?"

Abut-Tufayl said: "Because Huthayfa has told me that the rule will return to the Prophet's family."[1]

٤٠ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب، عن أبي بصير قال: سئل أبو جعفر الباقر عليه السلام عن تفسير قول الله عز وجل ﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ﴾

[1] *Biharul Anwar*, vol.52 p.240.

فقال: يريهم في أنفسهم المسخ، ويريهم في الآفاق انتقاص الآفاق عليهم، فيرون قدرة الله في أنفسهم وفي الآفاق. وقوله: ﴿حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ﴾ يعني بذلك خروج القائم. هو الحق من الله ﷻ يراه هذا الخلق، لا بد منه.

(40) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb that Abu Baseer had said: Once Abu Ja'far al-Baqir (s) was asked about the interpretation of the Qur'anic verse, 'We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth,'[1] and he said:

"Allah will show them His signs in the skies and in their selves. The saying, 'until it will become quite clear to them that it is the truth,' means the appearance of al-Qa'im, who is the truth that Allah will make His people see inevitably."[2]

٤١ - حدثنا أحمد بن محمد بن سعيد، قال: حدثنا علي بن الحسن التيملي، عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، عن أبي بصير، قال: قلت لأبي عبد الله عليه السلام قول الله ﷻ ﴿عَذَابَ ٱلْخِزْيِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ ما هو عذاب خزي الدنيا؟

فقال: وأيّ خزي أخزى، يا أبا بصير، من أن يكون الرجل في بيته وحجاله وعلى إخوانه وسط عياله إذ شق أهله الجيوب عليه وصرخوا، فيقول الناس: ما هذا؟ فيقال مُسخ فلان الساعة!

فقلت: قبل قيام القائم عليه السلام أو بعده؟

قال: لا، بل قبله.

(41) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Ali bin Mahziyar from Hammad bin Eessa from al-Husayn bin al-Mukhtar that Abu Baseer had said: I said to Abu

---

[1] Qur'an, 41:53.

[2] *Ithbat al-Hudat*, vol.3 p.737, *al-Mahajja* p.188, *Tafseer al-Burhan*, vol.4 p.114, *Biharul Anwar*, vol.52 p.241, Yanabee'ul Mawadda p.427, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.390.

Abdullah as-Sadiq (s): Allah has said, 'The chastisement of disgrace in this world's life.'[1] What is the chastisement of disgrace in this life?"

He said: "O Abu Baseer, is there a disgrace worse than that when a man is in his house and among his family and then his family begins to cry and weep and people ask what the matter is to be said to them that that man is metamorphosed?"

I said: "Will that happen before or after the appearance of al-Qa'im (s)?"

He said: "It will happen before the appearance of al-Qa'im (s)."[2]

٤٢ - أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن محمد بن موسى، عن أحمد بن أبي أحمد الوراق، عن يعقوب بن السراج، قال:

قلت لأبي عبد الله عليه السلام: متى فرج شيعتكم؟

قال: إذا اختلف ولد العباس ووهى سلطانهم، وطمع فيهم من لم يكن يطمع وخلعت العرب أعنتها، ورفع كل ذى صيصية صيصيته، وظهر السفياني، وأقبل اليماني، وتحرك الحسني، خرج صاحب هذا الأمر من المدينة (إي مكة) بتراث رسول الله صلى الله عليه وآله.

قلت: وما تراث رسول الله صلى الله عليه وآله؟

فقال: سيفه، ودرعه، وعمامته، وبرده، ورايته، وقضيبه، وفرسه، ولامته وسرجه.

(42) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ahmad bin Abu Ahmad al-Warraq that Ya'qoob bin as-Sarraj had said:

I asked Abu Abdullah as-Sadiq (s): "When will the deliverance of your Shia come?"

He said: "When the Abbasids disagree, their rule will become weak, those, who have never thought of the rule, will seize the opportunity to gain their (the Abbasids') rule, the Arabs will become uncontrolled, as-Sufyani will rise, al-Yamani will come

---

[1] Qur'an, 10:98, 41:16.

[2] *Ithbat al-Hudat*, vol.3 p.737, *Tafseer al-Burhan*, vol.4 p.107, *Biharul Anwar*, vol.52 p.241, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.166, 387.

with his army, al-Hasani will move with his troops and then al-Qa'im will appear in Medina and move towards Mecca with the heritage of the Prophet (s)."

I said: "What is the heritage of the Prophet (s)?"

He said: "The heritage of the Prophet (s) is his sword, armor, turban, garment, banner, stick, horse and saddle."[1]

٤٣ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك، ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب، عن يعقوب السراج، قال:

قلت لأبي عبد الله عليه السلام: متى فرج شيعتكم؟

فقال: **إذا اختلف ولد العباس، ووهى سلطانهم...** (فذكر الحديث بعينه حتى انتهى إلى ذكر اللامة والسرج وزاد فيه) **حتى ينـــزل بأعلى مكة فيخرج السيف من غمده، ويلبس الدرع، وينشر الراية والبردة، ويعتم بالعمامة، ويتناول القضيب بيده، ويستأذن الله في ظهوره، فيطلع على ذلك بعض مواليه، فيأتي الحسني فيخبره الخبر، فيبتدره الحسني إلى الخروج فيثب عليه أهل مكة فيقتلونه ويبعثون برأسه إلى الشامي فيظهر عند ذلك صاحب هذا الأمر فيبايعه الناس ويتبعونه، ويبعث عند ذلك الشامي جيشاً إلى المدينة فيهلكهم الله دونها، ويهرب من المدينة يومئذ من كان بالمدينة من ولد علي عليه السلام إلى مكة فيلحقون بصاحب الأمر، ويقبل صاحب الأمر نحو العراق، ويبعث جيشا إلى المدينة، فيأمر أهلها فيرجعون إليها.**

(43) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob that Ya'qoob as-Sarraj had said:

"I asked Abu Abdullah as-Sadiq (s): "When will the deliverance of your Shia be?"

---

[1] *Al-Kafi*, vol.8 p.224, *Biharul Anwar*, vol.52 p.242, 301, *Bisharatul Islam* p.133, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.497.

He said: "If the Abbasids disagree, their rule will become weak...until the end of the previous tradition. Then he added...until he (al-Qa'im) stops at the outskirt of Mecca. He will take the sword out of its sheath, put on the armor, spread the banner and the garment, put on the turban, hold the stick with his hand and will ask Allah permission to appear. He will inform some of his guardians of that. He will go to inform al-Hasani. Immediately al-Hasani will rise but the people of Mecca will kill him and send his head to Sham. Then al-Qa'im will appear. People will pay homage to him and follow him. The ruler of Sham then will send an army to Medina but the will of Allah will make them perish before reaching Medina. Then all of Ali's progeny in Medina will flee to Mecca and join al-Qa'im. Al-Qa'im will move towards Iraq and send an army towards Medina ordering its people to go back to it."[1]

٤٤ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا معاوية بن حكيم، قال: حدثنا أحمد بن محمد بن أبي نصر، قال:

سمعت الرضا عليه السلام يقول: **قبل هذا الأمر بيوح.**

فلم أدرِ ما البيوح، فحججت فسمعت أعرابياً يقول: هذا يوم بيوح، فقلت له: ما البيوح، فقال: الشديد الحر.

(44) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Mo'awiya bin Hakeem that Ahmad bin Muhammad bin Abu Nasr had said:

"I heard Imam ar-Redha (s) saying: "Before this matter (the appearance of al-Mahdi) there will be (bayooh)."

I did not know the meaning of (bayooh). When I went to offer the hajj, I heard a nomad saying: "This is a (bayooh) day."

I asked him: "What does (bayooh) mean?"

---

[1] *Al-Kafi*, vol.8 p.224, *Biharul Anwar*, vol.52 p.242, 301, *Bisharatul Islam* p.133, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.497.

He said: "It means very hot."[1]

٤٥ - أخبرني أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن أحمد ومحمد بني الحسن، عن أبيهما، عن ثعلبة بن ميمون، عن بدر بن الخليل الأسدي قال:

كنت عند أبي جعفر محمد بن علي الباقر عليهما السلام فذكر آيتين تكونان قبل قيام القائم عليه السلام لم تكونا منذ أهبط الله آدم صلوات الله عليه أبداً، وذلك **أن الشمس تنكسف في النصف من شهر رمضان والقمر في آخره.**

فقال له رجل: يا بن رسول الله، لا بل الشمس في آخر الشهر والقمر في النصف.

فقال له أبو جعفر عليه السلام: **إني لأعلم بالذي أقول. إنهما آيتان لم تكونا منذ هبط آدم.**

(45) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Ahmad and Muhammad, the sons of al-Hasan, from their father from Tha'laba bin Maymoon that Badr bin al-Khaleel al-Asadi had said:

"Once I was with Abu Ja'far al-Baqir (s) and he said that two signs would appear before the appearance of al-Qa'im that had never appeared since Allah had sent Adam down to the earth. He said that the sun would be eclipsed in the middle of Ramadan and the moon would be eclipsed in the end of Ramadan.

A man said: "O son of the messenger of Allah, it is the moon that will be eclipsed in the middle of Ramadan and the sun will be eclipsed in the end of it."[2]

Abu Ja'far al-Baqir (s) said: "I do know what I say. They are two signs that have never occurred since Adam (s) has descended to the earth."[3]

---

[1] Qurb al-Isnad p.170, *Biharul Anwar*, vol.52 p.242, *Bisharatul Islam* p.156, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.164.

[2] According to the astrologers the eclipse of the sun often occurs in the middle of a month and the eclipse of the moon often occurs in the end of a month.

[3] *Al-Kafi*, vol.8 p.212, Irshad al-Mufeed p.359, *al-Ghayba* by at-Toossi p.444, *I'lam al-Wara* p.429, al-Khara'ij wel Jara'ih, vol.3 p.1158, *Kashful Ghumma*, vol.3 p.250, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.251.

٤٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشري، عن عبد الله بن جبلة، عن الحكم بن أيمن، عن ورد (أخي الكميت)، عن أبي جعفر محمد بن علي عليهما السلام أنه قال:

إن بين يدي هذا الأمر انكساف القمر لخمس تبقى، والشمس لخمس عشرة وذلك في شهر رمضان، وعنده يسقط حساب المنجمين.

(46) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from al-Hakam bin Ayman from Ward, al-Kumayt's brother, that Abu Ja'far al-Baqir (s) had said:

"Before the appearance of al-Qa'im, the moon will be eclipsed five days before the end of the month and the sun will be eclipsed in the middle of the month. That will occur in Ramadan and then the calculations of the astrologers will fail."[1]

٤٧ - وعن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال:

علامة خروج المهدي كسوف الشمس في شهر رمضان في ثلاث عشرة وأربع عشرة منه.

(47) Ali bin Abu Hamza narrated from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"One of the signs that precedes the appearance of al-Mahdi will be the eclipse of the sun in the middle of Ramadan."[2]

٤٨ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن علي، عن صالح بن سهل، عن أبي عبد الله جعفر بن محمد عليهما السلام في قوله تعالى ﴿سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١﴾ قال:

---

[1] *Kamal ad-Deen* p.655, al-Odad al-Qawiyya p.66, *Ithbat al-Hudat*, vol.3 p.723, *Biharul Anwar*, vol.52 p.207, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.251.

[2] *Biharul Anwar*, vol.52 p.242, *Bisharatul Islam* p.125, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.460.

تأويلها فيما يأتي في عذاب يقع في الثوية (يعني نار) حتى ينتهى إلى الكناسة، كناسة بني أسد حتى تمر بثقيف، لا تدع وتراً لآل محمد إلاّ أحرقته، وذلك قبل خروج القائم عليه السلام.

(48) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin al-Husayn bin Abul Khattab from al-Hasan bin Ali from Salih bin Sahl that Abu Abdullah as-Sadiq (s) had said when talking about the verse, 'A questioner asked about a Penalty to befall:'[1]

"It is not a questioner asked....it is a flowing that flowed[2] and it is a fire that will flame in ath-Thawiyya[3] and then it will move to the tribe of Asad and then to the tribe of Thaqeef. It will burn the enemies of Muhammad's progeny. This will be before the appearance of al-Qa'im (s)."[4]

٤٩ - حدثنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عمرو بن شمر، عن جابر قال:

قال أبو جعفر عليه السلام: كيف تقرؤون هذه السورة؟

قلت: وأية سورة؟

قال: سورة ﴿سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ ۝﴾ فقال: ليس هو "سأل سائل بعذاب واقع،" إنما هو سال سيلٌ، وهي نار تقع في الثوية، ثم تمضي إلى كناسة بني أسد، ثم تمضي إلى ثقيف، فلا تدع وتراً لآل محمد إلاّ أحرقته.

(49) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Amr bin Shimr that Jabir had said:

"Abu Ja'far al-Baqir (s) said: "How do you recite this verse?"

I said: "Which verse?

---

[1] Qur'an, 70:1.

[2] In Arabic: "sa'ala sa'ilun"-a questioner asked- and "sala saylun"-a flowing flowed.

[3] It is a place in Kufa.

[4] *Al-Mahajja* p.233, *Tafseer al-Burhan*, vol.4 p.382, *Biharul Anwar*, vol.52 p.243, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.459.

He said: "A questioner asked about a Penalty to befall." Then he said: "It is not a questioner asked....it is a flowing that flowed and it is a fire that will flame in ath-Thawiyya and then it will move to the tribe of Asad and then to the tribe of Thaqeef. It will burn the enemies of Muhammad's progeny. This will be before the appearance of al-Qa'im (s)."[1]

٥٠ - حدثنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن، عن أخيه محمد بن الحسن، عن أبيه، عن أحمد بن عمر الحلبي، عن الحسين بن موسى، عن معمر بن يحيى بن سام، عن أبي خالد الكابلي، عن أبي جعفر عليه السلام أنه قال:

كأني بقوم قد خرجوا بالمشرق يطلبون الحق فلا يعطونه، ثم يطلبونه فلا يعطونه، فإذا رأوا ذلك وضعوا سيوفهم على عواتقهم فيعطون ما سألوه فلا يقبلونه حتى يقوموا، ولا يدفعونها إلاّ إلى صاحبكم، قتلاهم شهداء، أما إني لو أدركت ذلك لاستبقيت نفسي لصاحب هذا الأمر.

(50) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his brother Muhammad bin al-Hasan from his father from Ahmad bin Umar al-Halabi from al-Husayn bin Musa from Ma'mar bin Yahya bin Sam from Abu Khalid al-Kabuli that Abu Ja'far al-Baqir (s) had said:

"As if I see some people rising in the east. They will ask for the truth but they will not be given it. They will ask for it again and they will not be given it. Then they will unsheathe their swords and they will be given what they will ask for but they will not accept it. They will revolt and deliver their victory to your man (al-Mahdi). Their killed ones will be martyrs. If I live until that time, I will sacrifice myself to the man of this matter."[2]

٥١ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن يعقوب بن يزيد، عن زياد القندي، عن ابن اذينة، عن معروف بن خربوذ، قال:

---

[1] *Al-Mahajja* p.233, *Tafseer al-Burhan*, vol.4 p.382, *Biharul Anwar*, vol.52 p.243, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.458.

[2] *Biharul Anwar*, vol.52 p.243, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.269.

ما دخلنا على أبي جعفر الباقر عليه السلام قط إلاّ قال: **خراسان خراسان، سجستان سجستان،** كأنه يبشرنا بذلك.

(51) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ya'qoob bin Yazeed from Ziyad al-Qandi from ibn Othayna that Ma'roof bin Kharrabooth had said:

"Whenever we go to Abu Ja'far al-Baqir (s), he says: "Khurasan! Khurasan! Sajistan! Sajistan!"[1] As if he wants to tell us good news (about deliverance)."[2]

٥٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا الحسن ومحمد بنا علي بن يوسف، عن أبيهما، عن أحمد بن عمر الحلبي، عن صالح بن أبي الأسود عن أبي الجارود قال: سمعت أبا جعفر عليه السلام يقول:

إذا ظهرت بيعة الصبي قام كل ذي صيصية بصيصيته.

(52) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Hasan and Muhammad, the sons of Ali bin Yousuf, from their father from Ahmad bin Umar al-Halabi from Salih bin Abul Aswad from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

"When people pay homage to the young boy, every young boy will try to rise."[3]

٥٣ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا محمد بن عبد الله، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام أنه قال:

ما يكون هذا الأمر حتى لا يبقى صنف من الناس إلاّ وقد ولوا على الناس حتى لا يقول قائل "إنا لو ولينا لعدلنا" ثم يقوم القائم بالحق والعدل.

(53) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Muhammad bin Abdullah from Muhammad bin Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (s) had said:

---

[1] Khurasan and Sajistan are provinces in Persia.
[2] *Biharul Anwar*, vol.52 p.243.
[3] *Biharul Anwar*, vol.52 p.244.

"Al-Qa'im will not appear except after that every class of people will have ruled over people so that no one may say: "If we have ruled, we will have spread justice" then al-Qa'im will rise to rule with truth and justice."[1]

٥٤ – أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد، عن هشام بن سالم، عن زرارة قال:

قلت لأبي عبد الله عليه السلام النداء حق؟

قال: **إي والله حتى يسمعه كل قوم بلسانهم.**

وقال عليه السلام: **لا يكون هذا الأمر حتى يذهب تسعة أعشار الناس.**

(54) Ahmad bin Muhammad bin Sa'eed narrated from the same previous narrators from Hisham bin Salim that Zurara had said:

"Once I asked Abu Abdullah as-Sadiq (s) if the call (from the Heaven) would be true.

He said: "Yes, by Allah, until every nation will hear it with its own language." He also said: "Al-Qa'im will not appear unless nine tenths of people perish."[2]

٥٥ – أخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، قال: حدثنا عبد الله بن حماد الأنصاري، قال: حدثنا إبراهيم بن عبيد الله بن العلاء، قال: حدثني أبي، عن أبي عبد الله جعفر بن محمد عليهما السلام: أن أمير المؤمنين عليه السلام حدث عن أشياء تكون بعده إلى قيام القائم.

فقال الحسين: يا أمير المؤمنين، متى يطهر الله الأرض من الظالمين؟

فقال أمير المؤمنين عليه السلام: **لا يطهر الله الأرض من الظالمين حتى يسفك الدم الحرام.**

(ثم ذكر أمر بني أمية وبني العباس في حديث طويل)

ثم قال: **إذا قام القائم بخراسان وغلب على أرض كوفان وملتان، وجاز جزيرة بني كاوان، وقام منا قائم بجيلان وأجابته الآبر والديلمان، وظهرت لولدي رايات الترك**

---

[1] *Ithbat al-Hudat*, vol.3 p.738, *Biharul Anwar*, vol.52 p.244, *Bisharatul Islam* p.121, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.426.

[2] *Hilyatul Abrar*, vol.2 p.682, *Biharul Anwar*, vol.52 p.244, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.441.

متفرقات في الأقطار والجنبات، وكانوا بين هنات وهنات إذا خربت البصرة، وقام أمير الأمرة بمصر (فحكى عليه السلام حكاية طويلة) ثم قال: إذا جهزت الألوف، وصفت الصفوف، وقتل الكبش الخروف، هناك يقوم الآخر ويثور الثائر، ويهلك الكافر، ثم يقوم القائم المأمول، والإمام المجهول، له الشرف والفضل وهو من ولدك يا حسين، لا ابن مثله يظهر بين الركنين، في دريسين باليين يظهر على الثقلين، ولا يترك في الأرض دمين، طوبى لمن أدرك زمانه، لحق أوانه، وشهد أيامه.

(55) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abdullah bin Hammad al-Ansari from Ibraheem bin Obaydillah bin al-Ala' from his father that Abu Abdullah as-Sadiq (s) had said:

"Amirul Mo'mineen (s) informed of some things that would happen after him until the appearance of al-Qa'im.

Al-Husayn (s) asked him: "O Amirul Mo'mineen, when does Allah clear the world from the unjust people?"

Amirul Mo'mineen (s) said: "Allah does not clear the world from the unjust until the sacred blood is shed." He mentioned the story of the Umayyads and the Abbasids in a long tradition then he said: "When al-Qa'im rises in Khurasan, defeats Kufa and the two nations, passes the island of Bani Kawan,[1] and another revolter from us rises in Jeelan, who will be supported by the people of Aabir and Daylaman,[2] then the banners of the Turks will rise in different countries to support my son (al-Qa'im). Then some things will happen here and there. Basra will be destroyed and the emir of the emirs will rule in Egypt."

He told a long story and then said: "When armies get ready, different leaders rise, revolters rebel and unbelievers perish then the expected Qa'im and the unknown imam will appear with honor and virtue. O Husayn, he is your descendant, who has no like at all. He will appear between the two corners (of the Kaaba) in ragged cloths. He will rule over all the peoples and will clear

[1] A big island in the Persian Gulf between Oman and Bahrain.
[2] Jeelan, Aabir and Daylaman are cities in Iran.

the world of every evil. Blessed is he, who lives until his (al-Qa'im's) age and enjoys his rule."[1]

٥٦ - محمد بن همام قال: حدثنا جعفر بن محمد بن مالك الفزاري الكوفي، قال: حدثني محمد بن أحمد، عن محمد بن سنان، عن يونس بن ظبيان، عن أبي عبد الله عليه السلام قال:

إذا كان ليلة الجمعة أهبط الرب تعالى ملكاً إلى السماء الدنيا، فإذا طلع الفجر جلس ذلك الملك على العرش فوق البيت المعمور، ونصب لمحمد وعلي والحسن والحسين عليهم السلام منابر من نور، فيصعدون عليها وتجمع لهم الملائكة والنبيون والمؤمنون، وتفتح أبواب السماء، فإذا زالت الشمس قال رسول الله صلى الله عليه وآله: يا رب ميعادك الذي وعدت به في كتابك. هو هذه الآية ﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا﴾ ثم يقول الملائكة والنبيون مثل ذلك، ثم يخر محمد وعلي والحسن والحسين سجداً، ثم يقولون: يا رب أغضب فإنه قد هتك حريمك وقتل أصفياؤك وأذل عبادك الصالحون، فيفعل الله ما يشاء، وذلك يوم معلوم.

(56) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin Ahmad from Muhammad bin Sinan from Younus bin Dhabyan that Abu Abdullah as-Sadiq (s) had said:

"When the night of Friday comes, Allah sends down an angel to the lower heaven. When dawn comes, the angel sits on a throne on the House (the Kaaba) and sets minbars of light for Muhammad, Ali, al-Hasan and al-Husayn (peace be upon them). They ascend the minbars. The angels, the prophets and the believers are invited to gather before them. The gates of the heavens are opened. When the sun declines, the Prophet (s) says: "O my Lord, carry out Your promise that You have promised of in Your Book by this verse, 'Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He

[1] *Biharul Anwar*, vol.52, p.235, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.16.

has chosen for them, and that He will most certainly, after their fear, give them security in exchange.'[1]

The angels and the prophets say the same thing. Then Muhammad, Ali, al-Hasan and al-Husayn prostrate themselves and pray Allah: "O our Lord, avenge! Your sanctum has been dishonored, Your choice have been killed and Your faithful slaves have been degraded." Then Allah does as He wills and that will be a great day."[2]

٥٧ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن الحسين بن المختار، عن خالد القلانسي، عن أبي عبد الله عليه السلام أنه قال:

إذا هدم حائط مسجد الكوفة من مؤخره مما يلي دار ابن مسعود، فعند ذلك زوال ملك بني فلان، أما إن هادمه لا يبنيه.

(57) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from al-Husayn bin Mukhtar from Khalid al-Qalanisi that Abu Abdullah as-Sadiq (s) had said:

"When the wall of the mosque of Kufa is destroyed from the back next to the house of ibn Mass'ood, then the rule of the family of so-and-so will decline. He, who destroys the wall, will not restore it (he perishes before that)."[3]

٥٨ - حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا أحمد بن علي الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن رجل، عن أبي عبد الله عليه السلام أنه قال:

لا يقوم القائم حتى يقوم أثنا عشر رجلاً كلهم يجمع على قول أنهم قد رأوه فيكذبهم.

---

[1] Qur'an, 24:55.

[2] *Tafseer al-Burhan*, vol.3 p.146, *Biharul Anwar*, vol.52 p.297, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.283.

[3] Irshad al-Mufeed p.360, *al-Ghayba* by at-Toossi p.446, al-Khara'ij wel Jara'ih, vol.3 p.1163, *Kashful Ghumma*, vol.3 p.250, *Iqd ad-Durar* p.51, al-Odad al-Qawiyya p.77, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.481.

(58) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from someone that Abu Abdullah as-Sadiq (s) had said:

"Al-Qa'im will appear after when twelve men will have agreed upon that they have seen him but they will be considered as liars."[1]

٥٩ - أخبرنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن الميثمي، عن أبي الحسن علي بن محمد، عن معاذ بن مطر، عن رجل (قال: ولا أعلمه إلاّ مسمعا أبا سيار) قال: قال أبو عبد الله عليه السلام:

قبل قيام القائم تحرك حرب قيس.

(59) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Abul Hasan Ali bin Muhammad from Ma'ath bin Matar from someone (Abu Sayyar) that Abu Abdullah as-Sadiq (s) had said:

"Before the appearance of al-Qa'im, the war of (tribe of) Qays will break out."[2]

٦٠ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، قال: حدثنا محمد بن سنان، عن عبيد بن زرارة، قال:

ذُكر عند أبي عبد الله عليه السلام السفياني فقال: **أنى يخرج ذلك؟ ولما يخرج كاسر عينيه بصنعاء.**

(60) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan that Obayd bin Zurara had said:

---

[1] *Ithbat al-Hudat*, vol.3 p.738, *Biharul Anwar*, vol.52 p.244, *Bisharatul Islam* p.122, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.488.

[2] *Ithbat al-Hudat*, vol.3 p.738, *Biharul Anwar*, vol.52 p.244, *Bisharatul Islam* p.123, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.479.

"Once as-Sufyani was mentioned before Abu Abdullah as-Sadiq (s). He said: "He (as-Syfyani) will not rise except after the rising of the one in Sana'a."[1]

٦١ - أخبرنا علي بن الحسين قال: أخبرنا محمد بن يحيى، عن محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إبراهيم بن أبي البلاد، عن علي بن محمد بن الاعلم الازدي، عن أبيه، عن جده قال:

قال أمير المؤمنين عليه السلام: **بين يدي القائم موت أحمر، وموت أبيض، وجراد في حينه، وجراد في غير حينه أحمر كالدم، فأما الموت الأحمر فبالسيف، وأما الموت الأبيض فالطاعون.**

(61) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Abul Bilad from Ali bin Muhammad bin al-A'lam al-Azdi from his father from his grandfather that Amirul Mo'mineen (s) had said:

"Before the appearance of al-Qa'im, there will be red death, white death and attacks of locusts in time and out of time. Red death is the killing by the sword and white death is by plague."[2]

٦٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي من كتابه في رجب سنة سبع وسبعين ومائتين قال: حدثنا محمد بن عمربن يزيد بياع السابري ومحمد بن الوليد بن خالد الخزاز جميعاً قالا: حدثنا حماد بن عثمان، عن عبد الله بن سنان قال: حدثني محمد بن إبراهيم بن أبي البلاد وقال: حدثنا أبي، عن أبيه، عن الاصبغ بن نباتة قال:

سمعت علياً عليه السلام **يقول: إن بين يدي القائم سنين خداعة، يكذب فيها الصادق، ويصدق فيها الكاذب، ويقرب فيها الماحل** (وفي حديث: **وينطق فيها الرويبضة.**)

فقلت: وما الرويبضة وما الماحل؟

قال: **أوما تقرؤون القرآن، قوله ﴿وَهُوَ شَدِيدُ ٱلْمِحَالِ﴾ قال: يريد المكر.**

---

[1] *Biharul Anwar*, vol.52 p.245, *Bisharatul Islam* p.123, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.478.

[2] Irshad al-Mufeed p.359, *al-Ghayba* by at-Toossi p.438, *I'lam al-Wara* p.427, al-Khara'ij wel Jara'ih, vol.3 p.1152, *Iqd ad-Durar* p.65, *Kashful Ghumma*, vol.3 p.249, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.20.

فقلت: وما الماحل؟

قال: **يريد المكّار.**

(26) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Umar bin Yazeed and Muhammad bin al-Waleed bin Khalid al-Khazzaz from Hammad bin Uthman from Abdullah bin Sinan from Muhammad bin Ibraheem bin Abul Bilad from his father from his grandfather that al-Asbugh bin Nabata had heard Imam Ali (s) saying:

"Before the appearance of al-Qa'im there will be deceitful years, in which a truthful one will be considered as a liar, a liar will be considered as truthful and a cheater will be respected."[1]

٦٣ - حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثني محمد بن سنان، عن حذيفة بن المنصور، عن أبي عبد الله عليه السلام أنه قال:

إن لله مائدة (وفي غير هذه الرواية: **مأدبة**) **بقرقيسياء يطلع مطلع من السماء فينادي يا طير السماء ويا سباع الأرض هلموا إلى الشبع من لحوم الجبارين.**

(63) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Huthayfa bin al-Mansoor that Abu Abdullah as-Sadiq (s) had said:

"Allah will have a banquet. A caller from the Heaven will call out: O birds of the sky and beasts of the earth, come to eat and be satiate of the flesh of the tyrants."[2]

٦٤ - حدثنا أبو سليمان أحمد بن هوذة الباهلي، قال: حدثنا إبراهيم بن إسحاق، قال: حدثنا عبد الله بن حماد الأنصاري، عن أبي بصير، قال: حدثنا أبو عبد الله عليه السلام وقال:

---

[1] *Ithbat al-Hudat*, vol.3 p.738, *Biharul Anwar*, vol.52 p.245, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.187.

[2] *Iqd ad-Durar* p.87, *Ithbat al-Hudat*, vol.3 p.739, *Biharul Anwar*, vol.52 p.246, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.471.

ينادى باسم القائم يا فلان بن فلان قم.

(64) Abu Sulayman Muhammad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq from Abdullah bin Hammad al-Ansari from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"A caller (from the Heaven) will call out the name of al-Qa'im: O you the son of so-and-so, get up!"[1]

٦٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن جميعاً، عن الحسن بن محبوب، عن يعقوب السراج، عن جابر، عن أبي جعفر عليه السلام أنه قال:

يا جابر، لا يظهر القائم حتى يشمل الناس بالشام فتنة يطلبون المخرج منها فلا يجدونه، ويكون قتل بين الكوفة والحيرة، قتلاهم على سواء، وينادى مناد من السماء.

(65) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan from al-Hasan bin Mahboob from Ya'qoob as-Sarraj from Jabir that Abu Ja'far al-Baqir (s) had said:

"O Jabir, al-Qa'im will not appear until the people of Sham will be afflicted with a sedition, from which they try their best to be free but they cannot, terrible killing will occur between Kufa and Heera[2] and a call that will come from the Heaven."[3]

٦٦ - أخبرنا أحمد بن محمد بن سعيد، عن هؤلاء الرجال الأربعة، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر عليه السلام أنه قال:

توقعوا الصوت يأتيكم بغتة من قبل دمشق، فيه لكم فرج عظيم.

---

[1] *Ithbat al-Hudat*, vol.3 p.739, *Hilyatul Abrar*, vol.2 p.614, *Biharul Anwar*, vol.52 p.246, 297, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.454.

[2] Heera is a place in Iraq near Kufa.

[3] *Iqd ad-Durar* p.51, Fara'id Fawa'id al-Fikr p.14, *Ithbat al-Hudat*, vol.3 p.582, 739, *Biharul Anwar*, vol.52 p.271, 297, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.213.

(66) Ahmad bin Muhammad bin Sa'eed narrated from the previous four narrators from al-Hasan bin Mahboob from al-Ala' bin Razeen from Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said:

"Expect the cry to come to you surprisingly from the direction of Damascus. Then great deliverance will come to you."[1]

٦٧ - أخبرنا أحمد بن محمد بن سعيد، عن هؤلاء الرجال الأربعة عن بن محبوب. وأخبرنا محمد بن يعقوب الكليني أبو جعفر قال: حدثني علي بن إبراهيم بن هاشم، عن أبيه قال: وحدثني محمد بن عمران قال: حدثنا أحمد بن محمد بن عيسى، قال: وحدثني علي بن محمد وغيره، عن سهل بن زياد جميعاً، عن الحسن بن محبوب قال وحدثنا عبد الواحد بن عبد الله الموصلي، عن أبي علي أحمد بن محمد بن أبي ناشر عن أحمد بن هلال، عن الحسن بن محبوب، عن عمرو بن أبي المقدام، عن جابر بن يزيد الجعفي قال: قال أبو جعفر محمد بن علي الباقر عليه السلام:

يا جابر، إلزم الأرض ولا تحرك يداً ولا رجلاً حتى ترى علامات أذكرها لك إن أدركتها: أولها اختلاف بني العباس، وما أراك تدرك ذلك، ولكن حدّث به من بعدي عني، ومناد ينادي من السماء، ويجيئكم الصوت من ناحية دمشق بالفتح، وتخسف قرية من قرى الشام تسمى الجابية، وتسقط طائفة من مسجد دمشق الأيمن، ومارقة تمرق من ناحية الترك، ويعقبها هرج الروم. وسيقبل إخوان الترك حتى ينـــزلوا الجزيرة، وسيقبل مارقة الروم حتى ينـــزلوا الرملة.

(67) Ahmad bin Muhammad bin Sa'eed narrated from the four men from al-Hasan bin Mahboob, Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father, Muhammad bin Imran narrated from Ahmad bin Muhammad bin Eessa from Ali bin Muhammad and others from Sahl bin Ziyad from al-Hasan bin Mahboob and Abdul Wahid bin Abdullah narrated from Abu Ali Ahmad bin Muhammad bin Abu Nashir from Ahmad bin Hilal from al-Hasan bin Mahboob from Amr bin Abul Miqdam from Jabir bin Yazeed al-Ju'fi that Abu Ja'far al-Baqir (s) had said:

---

[1] *Ithbat al-Hudat*, vol.3 p.739, *Biharul Anwar*, vol.52 p.298, *Bisharatul Islam* p.97, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.281.

"O Jabir, keep quiet until you see some signs that I will mention to you-if you remain alive until then: The first is the disagreement of the Abbasids. I do not think that you live until then but narrate this from me after my death. Other signs are a call from the Heaven, a cry comes from the direction of Damascus, one of the villages of Sham called al-Jabiya sinks, a part of the mosque of Damascus falls down, a group of the Turks apostates and then commotion in Rome. The Turks come and occupy the island whereas the Romans come to settle in ar-Ramla.

فتلك السنة يا جابر فيها اختلاف كثير في كل أرض من ناحية المغرب، فأول أرض تخرب أرض الشام، ثم يختلفون عند ذلك على ثلاث رايات: راية الأصهب، وراية الأبقع، وراية السفياني، فيلتقي السفياني بالأبقع فيقتتلون، فيقتله السفياني ومن تبعه، ثم يقتل الأصهب.

O Jabir, that year will be full of events everywhere from the direction of the west. The first country that will be ruined is Sham. Then people will disagree and divide into three armies; the army of the reddish one, the army of the spotted one and the army of as-Sufyani. As-Sufyani will fight the spotted one and he will kill him with his followers and then he will fight the reddish one and he will kill him.

ثم لا يكون له همة إلاّ الإقبال نحو العراق، ويمر جيشه بقرقيسياء، فيقتتلون بها، فيقتل بها من الجبارين مائة ألف، ويبعث السفياني جيشاً إلى الكوفة، وعدتهم سبعون ألفاً، فيصيبون من أهل الكوفة قتلاً وصلباً وسبياً، فبيناهم كذلك إذ أقبلت رايات من قبل خراسان وتطوي المنازل طياً حثيثاً، ومعهم نفر من أصحاب القائم.

Then he will move towards Iraq. He will pass by Qarqeesiya'.[1] A fight will break out. As-Sufyani will kill about one hundred thousands of the arrogants. Then he will send an army of seventy thousand warriors towards Kufa. They will kill, crucify and capture many of the people of Kufa. While they are doing so, an army will come from the direction of Khurasan. With this army there will be some companions of al-Qa'im.

[1] a village near the Euphrates.

ثم يخرج رجل من موالي أهل الكوفة في ضعفاء فيقتله أمير جيش السفياني بين الحيرة والكوفة، ويبعث السفياني بعثاً إلى المدينة فينفر المهدي منها إلى مكة، فيبلغ أمير جيش السفياني أن المهدي قد خرج إلى مكة، فيبعث جيشاً على أثره فلا يدركه حتى يدخل مكة خائفاً يترقب على سنة موسى بن عمران عليه السلام.

A faithful man from Kufa with weak followers will revolt but he will be killed by the leader of as-Sufyani's army between Kufa and Heera. As-Sufyani will send a troop to Medina. Al-Mahdi will flee from Medina to Mecca. The leader of the army will be informed that al-Mahdi has gone to Mecca so he will send a troop to follow after him but with no use. Al-Mahdi will enter Mecca frightfully and cautiously like Prophet Moses (s).

قال: فينـــزل أمير جيش السفياني البيداء، فينادي مناد من السماء "يا بيداء أبيدي القوم" فيخسف بهم فلا يفلت منهم إلاّ ثلاثة نفر يحول الله وجوههم إلى أقفيتهم وهم من كلب، وفيهم نزلت هذه الآية ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ﴾

The army of as-Sufyani will stop in the desert. A caller from the Heaven will call out: "O desert, destroy these people!" The desert will sink with the army and none of them will escape death except three persons, whom Allah will turn their faces towards their backs. It is about them that this verse has been revealed, 'O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs.'[1]

قال: والقائم يومئذ بمكة، قد أسند ظهره إلى البيت الحرام مستجيرا به، فينادي: يا أيها الناس إنا نستنصر الله، فمن أجابنا من الناس؟ فإنا أهل بيت نبيكم محمد، ونحن أولى الناس بالله وبمحمد صلى الله عليه وآله، فمن حاجني في آدم فأنا أولى الناس بآدم، ومن حاجني في نوح فأنا أولى الناس بنوح، ومن حاجني في إبراهيم فأنا أولى الناس بإبراهيم، ومن حاجني في محمد صلى الله عليه وآله فأنا أولى الناس بمحمد صلى الله عليه وآله، ومن حاجني في النبيين فأنا أولى الناس بالنبيين.

[1] Qur'an, 4:47.

On that day al-Qa'im will be in Mecca leaning his back against the Kaaba. He will announce: "O people, we resort to Allah to make us succeed. Whoever of you wants to support us, let him join us. We are the progeny of your Prophet Muhammad (s). We are worthier of Allah and Muhammad than other people. Whoever argues with me about Adam, I am the worthiest of Adam. Whoever argues with me about Noah, I am the worthiest of Noah. Whoever argues with me about Abraham, I am the worthiest of Abraham. Whoever argues with me about Muhammad (s), I am the worthiest of Muhammad (s). Whoever argues with me about the prophets, I am the worthiest of the prophets.

أليس الله يقول في محكم كتابه ﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ۝٣٣ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ۝٣٤﴾؟ فأنا بقية من آدم وذخيرة من نوح، ومصطفى من إبراهيم، وصفوة من محمد صلى الله عليهم أجمعين. ألا فمن حاجني في كتاب الله فأنا أولى الناس بكتاب الله، ألا ومن حاجني في سنة رسول الله فأنا أولى الناس بسنة رسول الله ﷺ.

Has Allah not said in his Book, 'Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations; offspring one of the other; and Allah is Hearing, Knowing?'[1] I am a remainder of Adam, a relic of Noah, elite of Abraham and a choice of Muhammad, peace be upon them all. Whoever argues with me about the Book of Allah, I am the worthiest of the book of Allah. Whoever argues with me about the Sunna of the messenger of Allah, I am the worthiest of the Sunna of the messenger of Allah.

فأنشد الله من سمع كلامي اليوم لما أبلغ الشاهد منكم الغائب، وأسألكم بحق الله، وحق رسوله ﷺ وبحقي، فإن لي عليكم حق القربى من رسول الله إلاّ أعنتمونا ومنعتمونا ممن يظلمنا، فقد أُخفنا وظُلمنا، وطردنا من ديارنا أبنائنا، وبُغي علينا، ودفعنا عن حقنا، وافترى أهل الباطل علينا، فالله الله فينا، لا تخذلونا، وانصرونا ينصركم الله تعالى.

[1] Qur'an, 3:33-34.

I adjure everyone, who hears my speech today, to inform the absent of it. I ask you with the right of Allah, the right of His messenger and with my right, for I have a right of kinship to the messenger of Allah, to support us and to protect us from those, who have wronged us. We have been wronged, offended, expelled from our homes, separated from our families, deprived of our rights and our honor and virtues have been distorted by the evil people. For the sake of Allah, do not fail us. Support us that may Allah supports you!"

قال: فيجمع الله عليه أصحابه ثلاثمائة وثلاثة عشر رجلاً، ويجمعهم الله له على غير ميعاد قزعاً كقزع الخريف، وهي يا جابر الآية التي ذكرها الله في كتابه ﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾﴾ فيبايعونه بين الركن والمقام، ومعه عهد من رسول الله ﷺ قد توارثته الأبناء عن الآباء.

Allah will make his (al-Mahdi's) three hundred and thirteen companions join him without any previous appointment. O Jabir, it is the verse that Allah has revealed in His Book, 'Wherever you are, Allah will bring you all together; surely Allah has power over all things.'[1] People will pay homage to him between the corner (of the Kaaba) and the temple (of Abraham). With him there will be a covenant from the Prophet (s) that has been inherited by the descendants; one after the other.

والقائم، يا جابر، رجل من ولد الحسين يصلح الله له أمره في ليلة، فما أشكل على الناس من ذلك، يا جابر، فلا يشكلن عليهم ولادته من رسول الله ﷺ ووراثته العلماء عالماً بعد عالم، فإن أشكل هذا كله عليهم، فإن الصوت من السماء لا يشكل عليهم إذا نودي باسمه واسم أبيه وأمه.

O Jabir, al-Qa'im is one of al-Husayn's descendants. Allah will make him succeed within a night.

O Jabir, if people doubt all that, let them not doubt his descending from the Prophet (s) and his inheriting knowledge from the ulama (the infallible imams) one after the other. If all

[1] Qur'an, 2:148.

these things become confusing to them, then the call that will come from the Heaven and will call out his name and his parents' names certainly will not be confusing to them at all."[1]

٦٨ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال:

يقوم القائم يوم عاشوراء.

(68) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"Al-Qa'im will appear on the day of Ashura.[2]"[3]

All these signs that have been mentioned by the infallible imams (s) throughout the current true traditions, which are so numerous, must occur before the appearance of al-Qa'im (s) because the infallible imams (s) have said that they are inevitable and surely their sayings are the most truthful. It has been said to them: "We hope that al-Qa'im (s) appears without being preceded by the rising of as-Sufyani." They said: "By Allah it is inevitable and it must occur."

They have confirmed that the five signs will be the greatest evidences, after which al-Qa'im (s) will appear. They have denied timing[4] and said: "Whoever narrates from us traditions talking about timing, do not hesitate in considering him as a liar whoever he is because we do not time."

---

[1] Irshad al-Mufeed p.359, *al-Ghayba* by at-Toossi p.441, *I'lam al-Wara* p.427, al-Khara'ij wel Jara'ih, vol.3 p.1156, *Iqd ad-Durar* p.49, *Kashful Ghumma*, vol.3 p.249, al-Fusool al-Muhimma p.301, *Tafseer al-Burhan*, vol.1 p.162, *Biharul Anwar*, vol.52 p.237, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.20.

[2] Ashura' is the tenth day of Muharram, when Imam al-Husayn (s) and his companions have been martyred.

[3] Irshad al-Mufeed p.361, *al-Ghayba* by at-Toossi p. 452, Rawdhatul Wa'idheen p.263, *I'lam al-Wara* p.430, al-Malahim by ibn Tawoos p.194, *Kashful Ghumma*, vol.3 p.252, al-Fusool al-Muhimma p.302, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.489.

[4] Timing is to put a fixed time for the events that happen in the future.

This is clear evidence showing the falseness of whoever claims that he is al-Qa'im before the occurrence of these signs

Chapter 15

THE DISTRESSES BEFORE THE APPEARANCE OF AL-QA'IM

١ – أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسن التيملي من كتابه في صفر سنة أربع وسبعين ومائتين، قال: حدثنا العباس بن عامر بن رباح الثقفي، عن موسى بن بكر، عن بشير النبال وأخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن أيوب بن نوح، عن صفوان بن يحيى، عن بشير بن أبي أراكة النبال (ولفظ الحديث على رواية ابن عقده) قال:

لما قدمتُ المدينة انتهيت إلى منـــزل أبي جعفر الباقر عليه السلام فإذا أنا ببغلته مسرجة بالباب، فجلست حيال الدار، فخرج فسلمتُ عليه فنَزل عن البغلة وأقبل نحوي فقال: ممن الرجل؟

فقلت: من أهل العراق.

قال: من أيها؟

قلت: من أهل الكوفة.

فقال: مَن صحبك في هذا الطريق؟

قلت: قوم من المحدثة.

فقال: وما المحدثة؟

قلت: المرجئة.

فقال: ويح هذه المرجئة، إلى من يلجؤون غداً إذا قام قائمنا؟

قلت: إنهم يقولون: لو قد كان ذلك كنا وأنتم في العدل سواء.

فقال: **من تاب تاب الله عليه، ومن أسرّ نفاقاً فلا يبعد الله غيره، ومن أظهر شيئاً أهرق الله دمه، ثم قال: يذبحهم، والذي نفسي بيده، كما يذبح القصاب شاته** - وأو مأ بيده إلى حلقه -.

قلت: إنهم يقولون: إنه إذا كان ذلك استقامت له الأمور فلا يهريق محجمة دم.

فقال: **كلا والذي نفسي بيده حتى نمسح وأنتم العرق والعلق** - وأو مأ بيده إلى جبهته -.

(1) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Husayn at-Taymali from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Musa bin Bakr from Basheer an-Nabbal, Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ayyoob bin Noah from Safwan bin Yahya that Basheer an-Nabbal had said:

When I came to Medina I went to the house of Abu Ja'far al-Baqir (s). I found that his mule was saddled at the door. I sat in front of the house. He came out. I greeted him. He got down of his mule and came towards me.

He asked me: "Where are you from?"

I said: "I am from Iraq."

He said: "Which part of Iraq?"

I said: "From Kufa."

He said: "Who has accompanied you in your way?"

I said: "Some people of al-Muhadditha."

He said: "What is al-Muhadditha?"

I said: "Al-Murji'a (the Murjites)."[1]

He said: "Woe unto these Murjites! To whom will they resort tomorrow when our Qa'im appears?"

I said: "They say: If that occurs, we and you will be the same before justice."

---

[1] one of the earliest Islamic sects to believe in the postponement of judgment on committers of serious sins, recognizing God alone as being able to decide whether or not a Muslim had lost his faith.

He said: "Whoever repents, Allah accepts his repentance, whoever conceals hypocrisy, Allah damns him and whoever announces something of hypocrisy, his blood is to be shed."

Then he said: "By Allah, he (al-Qa'im) will slaughter them as a butcher slaughtering a sheep." He pointed to his throat with his hand.

I said: "They say: If he appears and controls the affairs, he will not shed even a drop of blood."

He said: "It is not as they say. I swear by Him, in Whose hand my soul is! It will be so terrible until we and you wipe blood and sweat together."[1]

(2) The same was narrated by Ahmad bin Muhammad bin Sa'eed from Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sulayman from Musa bin Bakr al-Wasiti from Basheer an-Nabbal.[2]

٣ - أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوى العباسي، عن الحسن بن معاوية، عن الحسن بن محبوب، عن عيسى بن سليمان، عن المفضل بن عمر، قال: سمعت أبا عبد الله عليه السلام وقد ذكر القائم عليه السلام، فقلت: إني لأرجو أن يكون أمره في سهولة.

فقال: **لا يكون ذلك حتى تمسحوا العلق والعرق.**

(3) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from al-Hasan bin Mo'awiya from al-Hasan bin Mahboob from Eessa bin Sulayman that al-Mufadhdhal bin Umar had said: I heard Abu Abdullah as-Sadiq (s) mentioning al-Qa'im (s).

I said: "I hope that his matter (rising) will be so easy."

He said: "It will be not so until you wipe blood and sweat together."[3]

---

[1] *Ithbat al-Hudat*, vol.3 p.543, *Biharul Anwar*, vol.52 p.356, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.305.

[2] *Biharul Anwar*, vol.52 p.358 and refer to the previous references.

[3] *Ithbat al-Hudat*, vol.3 p.543, *Biharul Anwar*, vol.52 p.358, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.36.

٤ – أخبرنا عبد الواحد بن عبد الله يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن يونس بن رباط، قال: سمعت أبا عبد الله عليه السلام يقول:

إن أهل الحق لم يزالوا منذ كانوا في شدة، أما إن ذاك إلى مدة قريبة وعافية طويلة.

(4) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Younus bin Ribat that Abu Abdullah as-Sadiq (s) had said:

"The followers of the truth have always been in distress, but their distress lasts for a short time and their good end will last forever."

The same was narrated by Ahmad bin Muhammad bin Sa'eed from some of his companions from Ali bin Iss~haq al-Kindi from Muhammad bin Sinan from Younus bin Ribat.[1]

٥ – أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار بقم قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن معمر بن خلاد قال:

ذُكر القائم عند أبي الحسن الرضا عليه السلام فقال: أنتم اليوم أرخى بالاً منكم يومئذ.

قالوا: وكيف؟

قال: **لو قد خرج قائمنا عليه السلام لم يكن إلاّ العلق والعرق والنوم على السروج، وما لباس القائم عليه السلام إلاّ الغليظ، وما طعامه إلاّ الجشب.**

(5) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi that Ma'mar bin Khallad had said:

Once al-Qa'im was mentioned before Abul Hasan ar-Redha (s); he said: "Today you are at ease more than that day (when al-Qa'im will appear)."

They said: "How is that?"

---

[1] *Ithbat al-Hudat*, vol.3 p.543, *Biharul Anwar*, vol.52 p.358.

He said: "When our Qa'im (s) appears, there will be nothing save blood, sweat and sleeping on the saddles. His cloths are not but rough and his food is not but coarse."[1]

٦ - أخبرنا سلامة بن محمد قال: أخبرنا أحمد بن علي بن داود القمي، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بعض رجاله، عن أبي عبد الله عليه السلام قال:

سأل نوح عليه السلام ربه أن ينْزل على قومه العذاب، فأوحى الله إليه أن يغرس نواة من النخل فإذا بلغت فأثمرت وأكل منها، أهلك قومه وأنزل عليهم العذاب. فغرس نوح النواة وأخبر أصحابه بذلك، فلما بلغت النخلة وأثمرت واجتنى نوح منها وأكل وأطعم أصحابه، قالوا له: يا نبيّ الله، الوعدَ الذي وعدتنا. فدعا نوح ربه وسأل الوعد الذي وعده، فأوحى إليه أن يعيد الغرس ثانية حتى إذا بلغ النخل وأثمر وأكل منه أنزل عليهم العذاب.

(6) Salama bin Muhammad narrated from Ahmad bin Ali bin Dawood al-Qummi from Muhammad bin al-Hasan as-Saffar from Ahmad bin Muhammad bin Eessa from some of his companions that Abu Abdullah as-Sadiq (s) had said:

"Prophet Noah (s) asked Allah to torment his nation. Allah revealed to him to plant a stone of a date. If it grew and he ate from its fruit, Allah would torment his (Noah's) people and perish them. Prophet Noah (s) planted the stone and told his companions of that. The palm grew and fruited. He ate from its fruit and made his companions eat from it. His companions said to him: "O prophet of Allah, what about the promise that you have promised us of?" Prophet Noah (s) prayed Allah to carry out the promise that He had made. Allah revealed to him to plant another stone and when it grew and fruited, Allah would torment them.

فأخبر نوح عليه السلام أصحابه بذلك، فصاروا ثلاث فرق: فرقة ارتدت، وفرقة نافقت، وفرقة ثبتت مع نوح، ففعل نوح ذلك حتى إذا بلغت النخلة وأثمرت وأكل منها نوح وأطعم أصحابه، قالوا: يا نبيّ الله، الوعد الذي وعدتنا، فدعا نوح ربه، فأوحى إليه أن يغرس الغرسة

[1] *Ithbat al-Hudat*, vol.3 p.543, *Biharul Anwar*, vol.52 p.358, *Muntakhab al-Athar* p.307, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.164.

الثالثة فإذا بلغ وأثمر أهلك قومه، فأخبر أصحابه فافترق الفرقتان ثلاث فرق: فرقة ارتدت، وفرقة نافقت، وفرقة ثبتت معه.

Noah (s) told his companions about that. They divided into three groups. One group apostatized, the other dissembled and the third one still kept to Noah (s). Prophet Noah (s) planted a stone again. It grew and fruited. He ate from its fruit and fed his companions. They said: "O prophet of Allah, what about the promise that you have made?" He prayed Allah. Allah revealed to him to plant a third stone and if it grew, fruited and he ate from its fruit, then Allah would perish his people. Noah (s) told his companions of that. The two groups (the hypocrites and the believers) divided into three groups; one apostatized, one dissembled and the third still kept to Noah (s).

حتى فعل نوح ذلك عشر مرات، وفعل الله ذلك بأصحابه الذين يبقون معه فيفترقون كل فرقة ثلاث فرق على ذلك، فلما كان في العاشرة جاء إليه رجال من أصحابه الخاصة المؤمنين، فقالوا: يا نبيّ الله، فعلت بنا ما وعدت أو لم تفعل فأنت صادق نبيٌّ مرسل لا نشكّ فيك ولو فعلت ذلك بنا، قال: فعند ذلك من قولهم أهلكهم الله لقول نوح، وأدخل الخاص معه في السفينة، فنجاهم الله تعالى، ونجى نوحا معهم بعد ما صفوا وهذبوا وذهب الكدر منهم.

Prophet Noah (s) did that ten times and his companions divided every time into three groups. In the tenth time some of his sincere companions came to him and said: "O prophet of Allah, whether you do what you have promised or you do not do, you are truthful. You are a prophet sent by Allah and we never doubt you whatever you do to us." In this way Allah perished the people of Noah (s) except the loyal companions, who kept to Noah (s). Noah and his sincere followers rode on the Ark and so Allah saved them after they had been tried, sifted and cleared.[1]

[1] *Biharul Anwar*, vol.11 p.339.

٧ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أبو سليمان أحمد بن هوذة الباهلي، قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله ابن حماد الأنصاري، عن المفضل بن عمر، قال:

كنت عند أبي عبد الله عليه السلام بالطواف فنظر إليّ وقال لي: يا مفضل، ما لي أراك مهموماً متغير اللون؟

(قال) فقلت له: جعلت فداك، نظري إلى بني العباس وما في أيديهم من هذا الملك والسلطان والجبروت، فلو كان ذلك لكم لكنا فيه معكم.

فقال: يا مفضل، أما لو كان ذلك لم يكن إلاّ سياسة الليل وسباحة النهار وأكل الجشب ولبس الخشن شبه أمير المؤمنين عليه السلام وإلاّ فالنار، فزوي ذلك عنا، فصرنا نأكل ونشر ب، وهل رأيت ظلامة جعلها الله نعمة مثل هذا؟

(7) Abdul Wahid bin Abdullah bin Younus narrated from Abu Sulayman Ahmad bin Hawtha al-Bahili from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari that al-Mufadhdhal bin Umar had said:

Once I was with Abu Abdullah as-Sadiq (s) during the circumambulation (around the Kaaba). He looked at me and said: "O Mufadhdhal, you seem distressed and easy! What is the matter?"

I said: "May I die for you! I think of the Abbasids and their prevailing rule and tyranny. If it (the rule) is in your hands, then we will be with you!"

He said: "O Mufadhdhal, if it is so, it will be politics in the night, achieving people's affairs in the day, eating coarse food and wearing rough cloths like Amirul Mo'mineen (s); otherwise it will be (going to) Hell. It has gone away from us. We eat and drink. Have you ever seen an oppression that Allah has made as a blessing like this?!"[1]

[1] *Biharul Anwar*, vol.52 p.358.

٨ – أخبرنا أبو سليمان قال: حدثنا إبراهيم بن إسحاق، قال: حدثنا عبد الله بن حماد، عن عمرو بن شمر قال:

كنت عند أبي عبد الله عليه السلام في بيته والبيت غاص بأهله، فأقبل الناس يسألونه، فلا يسأل عن شيء إلاّ أجاب فيه، فبكيت من ناحية البيت، فقال: ما يبكيك يا عمرو!

قلت: جعلت فداك، وكيف لا أبكي! وهل في هذه الأمة مثلك والباب مغلق عليك والستر مرخى عليك.

فقال: **لا تبك يا عمرو، نأكل أكثر الطيب ونلبس اللين، ولو كان الذي تقول لم يكن إلاّ أكل الجشب ولبس الخشن مثل أمير المؤمنين علي بن أبي طالب عليه السلام، وإلاّ فمعالجة الأغلال في النار.**

(8) Abu Sulayman narrated from Ibraheem bin Iss~haq from Abdullah bin Hammad that Amr bin Shimr had said:

Once I was with Abu Abdullah as-Sadiq (s) in his house. The house was crowded of people. They began to ask about different things. Whatever he was asked about something, he gave the sufficient answer. I began to cry. He asked: "O Amr, why are you crying?"

I said: "May I die for you! How do I not cry? Is there any other one like you in this umma? You are imprisoned here, the door is closed and the curtain is lowered before you!"

He said: "O Amr, do not cry! We eat good foods and wear soft cloths. If what you say occurs, we will eat coarse foods and wear rough cloths like Amirul Mo'mineen Ali bin Abu Talib (s); otherwise putting on ties in Hell."[1]

[1] *Biharul Anwar*, vol.52 p.360

Chapter 16

FORBIDDING TIMING AND NAMING AL-QA'IM

١ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا الحسن بن علي بن يوسف ومحمد بن علي، عن سعدان بن مسلم، عن أبي بصير، عن أبي عبد الله عليه السلام قال:

قلت له: ما لهذا الأمر أمد ينتهي إليه ويريح أبداننا؟

قال: **بلى، ولكنكم أذعتم، فأخره الله.**

(1) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Hasan bin Ali bin Yousuf from Muhammad bin Ali from Sa'dan bin Muslim that Abu Baseer had said:

I said to Abu Abdullah as-Sadiq (s): "Does this matter (the appearance of al-Mahdi) not have an end so that we relieve ourselves?"

He said: "Yes, it does. But you (people) announced it; therefore Allah put it off."[1]

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن محمد بن يحيى الخثعمي، قال: حدثني الضريس، عن أبي خالد الكابلي، قال:

---

[1] *Biharul Anwar*, vol.52 p.117.

لما مضى علي بن الحسين عليه السلام دخلت على محمد بن علي الباقر عليه السلام، فقلت له: جعلت فداك، قد عرفت انقطاعي إلى أبيك وأنسي به، ووحشتي من الناس.

قال: صدقت يا أبا خالد، فتريد ماذا؟

قلت: جعلت فداك، لقد وصف لي أبوك صاحب هذا الأمر بصفة لو رأيته في بعض الطريق لأخذت بيده.

قال: فتريد ماذا يا أبا خالد؟

قلت: أريد أن تسميه لي حتى أعرفه باسمه.

فقال: سألتني، والله، يا أبا خالد، عن سؤال مجهد، ولقد سألتني عن أمر ما كنت محدثاً به أحداً، و لو كنت محدثاً به أحداً لحدّثتك، ولقد سألتني عن أمر لو أن بني فاطمة عرفوه حرصوا على أن يقطعوه بضعة بضعة.

(2) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Muhammad bin Yahya al-Khath'ami from ad-Dhurays that Abu Khalid al-Kabuli had said:

"After the death of Ali bin al-Husayn (Imam as-Sajjad) (s), I went to Abu Ja'far al-Baqir (s). I said to him: "May I die for you! You know that I have kept to your father, felt so happy when being with him and left people aside."

He said: "O Abu Khalid, that is right. What do you want then?"

I said: "May I die for you! Your father has described to me the man of this matter (al-Qa'im) in a way that if I see him anywhere, I shall catch his hand."

He said: "Then what do you want?"

I said: "I want you to name him so that I shall know him by the name."

He said: "O Abu Khalid, by Allah you asked a so difficult question. You asked me about something that I have never told anyone of. If I have told someone of that, I shall have told you. You asked about something that if the Prophet's progeny

themselves have known it, they will have tried their best to hide it."[1]

٣ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى العباسي، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن عبد الله بن بكير، عن محمد بن مسلم قال: قال أبو عبد الله عليه السلام:

يا محمد! من أخبرك عنا توقيتاً فلا تهابن أن تُكذبه، فإنا لا نوقّت لأحد وقتاً.

(3) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ya'qoob bin Yazeed from Muhammad bin Abu Omayr from Abdullah bin Bukayr from Muhammad bin Muslim that Abu Abdullah as-Sadiq (s) had said:

"O Muhammad, whoever narrates to you a tradition from us talking about timing, do not hesitate to consider him as a liar because we do not time to anyone."[2]

٤ - أخبرنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصاري في شهر رمضان سنة تسع وعشرين ومائتين، قال: حدثنا عبد الله بن سنان، عن أبي عبد الله جعفر بن محمد عليهما السلام أنه قال:

أبى الله إلاّ أن يخلف وقت الموقتين.

(4) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Sinan that Abu Abdullah as-Sadiq (s) had said:

"Allah does not consent save to reverse the timing of the diviners."[3]

---

[1] *Al-Ghayba* by at-Toossi p.333, *Ithbat al-Hudat*, vol.3 p.509, *Biharul Anwar*, vol.51 p.31, vol.52 p.98, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.229.

[2] *Al-Ghayba* by at-Toossi p.426, *Biharul Anwar*, vol.52 p.103, 104, 117, *Bisharatul Islam* p.282, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.377.

[3] *Al-Kafi*, vol.1 p.368, *Biharul Anwar*, vol.52 p.360, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.378.

٥ – حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن محمد بن أحمد القلانسي، عن محمد بن علي، عن أبي جميلة، عن أبي بكر الحضرمي، قال: سمعت أبا عبد الله عليه السلام يقول:

إنا لا نوقت هذا الأمر.

(5) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Ahmad al-Qalanisi from Muhammad bin Ali from Abu Jameela from Abu Bakr al-Hadhrami that Abu Abdullah as-Sadiq (s) had said:

"We (the prophet's progeny) do not time this matter (the appearance of al-Qa'im)."[1]

٦ – أخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، قال: حدثنا عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال:

قلت له: جعلت فداك، متى خروج القائم عليه السلام؟

فقال: **يا أبا محمد، إنّا أهل بيت لا نوقت، وقد قال محمد صلى الله عليه وآله: "كذب الوقاتون." يا أبا محمد، إن قدام هذا الأمر خمس علامات: أولاهن النداء في شهر رمضان، وخروج السفياني، وخروج الخراساني، وقتل النفس الزكية، وخسف بالبيداء.**

ثم قال: **يا أبا محمد، إنه لا بد أن يكون قدام ذلك الطاعونان: الطاعون الأبيض والطاعون الأحمر.**

(6) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Baseer had said:

"I said to Abu Abdullah as-Sadiq (s): "May I die for you! When will al-Qa'im appear?"

---

[1] *Biharul Anwar*, vol.52 p.118.

He said: "O Abu Muhammad (Abu Baseer), we, Ahlul Bayt, do not time. Prophet Muhammad (s) has said: "May Allah damn the diviners!" O Abu Muhammad, before this matter there will be five sings; a call (from the Heaven) in Ramadan, the rising of as-Sufyani, the rising of al-Khurasani, killing the pure innocent man, and a sinking in the desert.

Before the appearance of al-Qa'im there must be two plagues; the white plague and the red plague."

قلت: جعلت فداك، وأي شيء هما؟

فقال: أما الطاعون الأبيض فالموت الجارف، وأما الطاعون الأحمر فالسيف، ولا يخرج القائم حتى ينادى باسمه من جوف السماء في ليلة ثلاث وعشرين في شهر رمضان ليلة جمعة.

قلت: بم ينادى؟

قال: باسمه واسم أبيه: ألا إن فلان بن فلان قائم آل محمد فاسمعوا له وأطيعوه، فلا يبقى شيء خلق الله فيه الروح إلاّ يسمع الصيحة، فتوقظ النائم ويخرج إلى صحن داره، وتخرج العذراء من خدرها، ويخرج القائم مما يسمع، وهي صيحة جبرئيل عليه السلام.

I said: "What are they?"

He said: "The white plague is a torrential death and the red plague is killing by the sword. Al-Qa'im does not appear until his name will be called out from the Heaven in the twenty-third night of Ramadan, which will be a night of Friday."

I said: "What will be called out?"

He said: "The caller will call out the name of al-Qa'im and the name of his father and will say: "So-and-so the son of so-and-so is al-Qa'im of Muhammad's progeny. You are to listen to him and to obey him." Every alive thing of the creatures will hear the call. The sleepers will awake and get out to courtyards and the virgins

will get out of their veils. Then al-Qa'im will appear after hearing the call. It will be the call of Gabriel (s)."[1]

٧ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن عبد الرحمن بن القاسم قال: حدثني محمد بن عمرو بن يونس الحنفي، قال: حدثني إبراهيم بن هراسة قال: حدثنا علي بن الحزور عن محمد بن بشر، قال:

سمعت محمد بن الحنفية ﷺ يقول: **إن قبل راياتنا رايةً لآل جعفر وأخرى لآل مرداس. فأما راية آل جعفر فليست بشيء ولا إلى شيء.**

(7) Ali bin Ahmad narrated from Obaydillah bin Musa from Abdurrahman bin al-Qassim from Muhammad bin Amr bin Yousuf from Ibraheem bin Harasa from Ali bin al-Jazwar that Muhammad bin Bishr had said:

"I heard Muhammad bin al-Hanafiyya[2] (may Allah be pleased with him) saying: "Before our banner (the banner of al-Qa'im) there will be a banner (rule or state) of the family of Ja'far and another one of the family of Mardas.[3] As for the banner of aal[4] Ja'far, it will begin with nothing (important) and will end to nothing."

فغضبتُ - وكنت أقرب الناس إليه - فقلت: جعلت فداك، إن قبل راياتكم رايات؟

قال: **إي والله، إن لبني مرداس ملكاً موطداً لا يعرفون في سلطانهم شيئاً من الخير، سلطانهم عسر ليس فيه يسر، يدنون فيه البعيد ويقصون فيه القريب، حتى إذا أمنوا مكْرَ الله وعقابه صيح بهم صيحة لم يبق لهم راعٍ يجمعهم، ولا داع يسمعهم، ولا جماعة يجتمعون إليها، وقد ضربهم الله مثلاً في كتابه** ﴿حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا﴾

I became angry on hearing that. I said to him: "May I die for you! Will there be banners before yours?"

---

[1] *Biharul Anwar*, vol.52 p.119, *Bisharatul Islam* p.150, *Muntakhab al-Athar* p.425, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.472.

[2] He is Imam Ali's son.

[3] The Abbasids.

[4] Aal means the family of.

He said: "Yes, there will. By Allah, aal Mardas will have a strong rule but with no goodness. Their state will be full of difficulties but with no easiness. They will bring the foreigners closer and will remove the near. When they feel that they are safe from the punishment of Allah and that their state does never decline, a cry will come upon them and then no ruler will remain to gather them, no one to listen to them and no people to support them. Allah has given an example in His Book when saying, 'Until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day.[1]"

ثم حلف محمد بن الحنفية باللهِ إن هذه الآيه نزلت فيهم.

فقلت: جعلت فداك، لقد حدثتني عن هؤلاء بأمر عظيم، فمتى يهلكون؟

فقال: ويحك يا محمد، إن الله خالف علمه وقت الموقتين، إن موسى عليه السلام وعد قومه ثلاثين يوماً وكان في علم الله ﷻ زيادة عشرة أيام لم يخبر بها موسى، فكفر قومه واتخذوا العجل من بعده لمّا جاز عنهم الوقت، وإن يونس وعد قومه العذاب وكان في علم الله أن يعفو عنهم، وكان من أمره ما قد علمت، ولكن إذا رأيت الحاجة قد ظهرت، وقال الرجل: بتُّ الليلة بغير عشاء، وحتى يلقاك الرجل بوجه ثم يلقاك بوجه آخر...

قلت: هذه الحاجة قد عرفتها فما الأخرى وأي شيء هي؟

قال: يلقاك بوجه طلق، فإذا جئت تستقرضه قرضاً لقيك بغير ذلك الوجه، فعند ذلك تقع الصيحة من قريب.

Then Muhammad bin al-Hanafiyya swore by Allah that this verse had been revealed concerning those people.

I said to him: "May I die for you! You have told about a great thing concerning those people, then when will they perish?"

He said: "O Muhammad (bin Bishr), Allah reverses the timing of the diviners. Prophet Moses (s) promised his people (that Allah would do away with their enemy) after thirty days but Allah had

[1] Qur'an, 10:24.

determined further ten days and He had not told Prophet Moses (s) of that. When the appointment of the promise passed, the people of Moses disbelieved and began to worship the calf. Prophet Younus (Jonah) (s) warned his people that they would be tortured but Allah had willed to forgive them but without informing Prophet Younus (s) of that and then happened what had happened to them.

When you see neediness spread and one says that he has spent his night without eating anything and when one receives you in a manner and the other day he receives you in a different manner then you expect it!"

I said: "I know what neediness is. What is the other thing?"

He said: "It is when one meets you smilingly but when you go to borrow something from him, he will meet you in a different manner. Then the cry (from the Heaven) will occur somehow soon."[1]

٨ – أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس بن رمانة الأشعري وسعدان بن إسحاق بن سعيد وأحمد بن الحسين ابن عبد الملك ومحمد بن أحمد بن الحسن القطواني، قالوا جميعاً: حدثنا الحسن بن محبوب الزراد، عن إسحاق بن عمار الصيرفي، قال: سمعت أبا عبد الله عليه السلام يقول:

قد كان لهذا الأمر وقت، وكان في سنة أربعين ومائة، فحدثتم به وأذعتموه فأخره الله عز وجل.

(8) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays, Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob az-Zarrad from Iss~haq bin Ammar as-Sayrafi that Abu Abdullah as-Sadiq (s) had said:

"There has been an appointment for this matter (deliverance). It has been determined (by the Heaven) that it will occur in the year

[1] *Biharul Anwar*, vol.52 p.246.

one hundred and forty[1] (A.H.) but when you announced the matter, Allah has put it off."[2]

٩ – أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد، عن الحسن بن محبوب، عن إسحاق بن عمار قال: قال لي أبو عبد الله عليه السلام:

يا أبا إسحاق، إن هذا الأمر قد أُخر مرتين.

(9) Ahmad bin Muhammad bin Sa'eed narrated from the previous narrators from al-Hasan bin Mahboob from Iss~haq bin Ammar that Abu Abdullah as-Sadiq (s) had said:

"This matter has been put off twice."[3]

١٠ – حدثنا محمد بن يعقوب الكليني قال: حدثنا علي بن محمد ومحمد بن الحسن عن سهل بن زياد ومحمد بن يحيى، عن أحمد بن محمد جميعاً، عن الحسن بن محبوب، عن أبي حمزة الثمالي، قال: سمعت أبا جعفر الباقر عليه السلام يقول:

يا ثابت، إن الله تعالى قد كان وقّت هذا الأمر في سنة السبعين، فلما قتل الحسين عليه السلام اشتد غضب الله فأخّره إلى أربعين ومائة، فحدّثناكم بذلك فأذَعتم وكشفتم قناع الستر فلم يجعل الله لهذا الأمر بعد ذلك وقتاً عندنا، ويمحو الله ما يشاء ويثبت وعنده أمّ الكتاب.

قال أبو حمزة: فحدثت بذلك أبا عبد الله الصادق عليه السلام، فقال: قد كان ذلك.

(10) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad and Muhammad bin al-Hasan from Sahl bin Ziyad and Muhammad bin Yahya from Ahmad bin Muhammad from al-Hasan bin Mahboob that Abu Hamza ath-Thimali had heard Abu Ja'far al-Baqir (s) saying:

"Allah had timed this matter to occur in the year seventy (A.H.) but when al-Husayn (s) was killed, He became so angry and put it off until the year one hundred and forty. We told you of that

---

[1] It was the time of the imamate of al-Qa'im (s) because his father Imam al-Hasan al-Askari (s) died in 114 A.H. and he disappeared in 148 A.H.

[2] *Biharul Anwar*, vol.52 p.117.

[3] Ibid.

and you announced it and uncovered the secret, so after that Allah did not reveal any timing to us concerning this matter. Allah said: (Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book).[1]"

Abu Hamza said: "I told Abu Abdullah as-Sadiq (s) of that and he said: "Yes, it was so."[2]

١١ - وأخبرنا محمد بن يعقوب، عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمن بن كثير، قال:

كنت عند أبي عبد الله عليه السلام إذ دخل عليه مهزم، فقال له: جعلت فداك أخبرني عن هذا الأمر الذي ننتظره، متى هو؟

فقال: **يا مهزم، كذب الوقاتون، وهلك المستعجلون، ونجا المسلمون.**

(11) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Salama bin al-Khattab from Ali bin Hassaan that Abdurrahman bin Katheer had said:

"Once I was with Abu Abdullah as-Sadiq (s) when Muhzim came to him. Muhzim said to Abu Abdullah as-Sadiq (s): "May I die for you! Please tell me when this matter, which we are waiting for, occurs!"

Abu Abdullah as-Sadiq (s) said: "O Muhzim, the diviners often tell false things, the hasteners perish and only the submissive believers are saved."[3]

١٢ - وأخبرنا محمد بن يعقوب، عن عدة من شيوخه، عن أحمد بن محمد بن خالد عن أبيه، عن القاسم بن محمد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألته عن القائم عليه السلام، فقال:

---

[1] Qur'an, 13:39.

[2] *Al-Kafi*, vol.1 p.368, *Tafseer of al-Ayyashi*, vol.2 p.218, *Ithbat al-Wassiyya* p.131, *al-Ghayba* by at-Toossi p., 428, al-Khara'ij wel Jara'ih, vol.1 p.178, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.261.

[3] Refer to chap.11 no.8 and refer to *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.379.

كذب الوقاتون، إنا أهل بيت لا نوقت. ثم قال: أبى الله إلاّ أن يخلف وقت الموقتين.

(12) Muhammad bin Ya'qoob narrated from some of his teachers from Ahmad bin Muhammad bin Khalid from his father from Ali Abu Hamza that Abu Baseer had asked Abu Abdullah as-Sadiq (s) about al-Qa'im (s) and he said:

"The diviners tell lies. We, Ahlul Bayt, do not time. Allah dose not consent save to reverse the timing of the diviners."[1]

١٣ - أخبرنا محمد بن يعقوب، عن الحسين بن محمد، عن معلي بن محمد، عن الحسن بن علي الخزاز، عن عبد الكريم بن عمرو الخثعمي، عن الفضيل بن يسار، عن أبي جعفر عليه السلام قال:

قلت له: لهذا الأمر وقت؟

فقال: كذب الوقاتون، كذب الوقاتون، إن موسى عليه السلام لما خرج وافداً إلى ربه واعدهم ثلاثين يوماً، فلما زاده الله على الثلاثين عشراً قال قومه: قد أخلفنا موسى، فصنعوا ما صنعوا. فإذا حدثناكم بحديث فجاء على ما حدثناكم به، فقولوا: صدق الله، وإذا حدثناكم بحديث فجاء على خلاف ما حدثناكم به، فقولوا: صدق الله؛ تؤجروا مرتين.

(13) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla bin Muhammad from al-Hasan bin Ali al-Khazzaz from Abdul Kareem bin Amr al-Khath'ami that al-Fudhayl bin Yasar had said:

"I asked Abu Abdullah as-Sadiq (s) if that matter (the appearance of al-Qa'im) had a certain appointment and he said:

"The diviners tell lies! The diviners tell lies! When Prophet Moses (s) devoted himself to his Lord, he promised his people that after thirty days Allah would do away with their enemy. When Allah added ten days to the thirty, the people said that Moses had broken his promise and then they disbelieved and made a metallic calf as their god. When we tell you of something and Allah does

[1] Refer to chap.11 no.8 and refer to *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.379.

as we have told you, you are to say that Allah has fulfilled His promise and when we tell you of something but a different thing occurs, also you are to say that Allah has fulfilled his promise. Then you will be rewarded twice."[1]

١٤ - وأخبرنا محمد بن يعقوب، عن محمد بن يحيى وأحمد بن إدريس، عن محمد بن أحمد، عن السياري، عن الحسن بن علي بن يقطين، عن أخيه الحسين، عن أبيه علي بن يقطين قال: قال لي أبو الحسن موسى بن جعفر عليه السلام:

يا علي، الشيعة تربّى بالأماني منذ مائتي سنة.

(قال) وقال يقطين لابنه علي بن يقطين: ما بالنا قيل لنا فكان، وقيل لكم فلم يكن؟ (يعني أمر بني العباس)

فقال له علي: إن الذي قيل لكم ولنا كان من مخرج واحد، غير أن أمركم حضر وقته فأعطيتم محضه فكان كما قيل لكم وإن أمرنا لم يحضر فعلّلنا بالأمانيّ، فلو قيل لنا: إن هذا الأمر لا يكون إلاّ إلى مائتي سنة أو ثلاثمائة سنة لقست القلوب ولرجع عامة الناس عن الإيمان إلى الإسلام، ولكن قالوا: ما أسرعه وما أقربه، تألفاً لقلوب الناس وتقريباً للفرج.

(14) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin Idreess from Muhammad bin Ahmad from as-Sayyari from al-Hasan bin Ali bin Yaqteen from his brother al-Husayn that his father Ali bin Yaqteen had said:

"Abul Hasan Musa bin Ja'far al-Kadhim (s) said to me: "O Ali, the Shia have been brought up with hopes since two hundred years."

Yaqteen said to his son Ali: "What is the matter?! What had been said (by the infallible imams) to us occurred but what had been said to you did not occur-he meant the fate of the Abbasids."

Ali said: "What had been said to you and what had been said to us were from the same source but the time of your matter came and it occurred as it had been said to you whereas the time of our

[1] *Al-Kafi*, vol.1 p.368, *al-Ghayba* by at-Toossi p.425, *Biharul Anwar*, vol.4 p.132, vol.52 p.103, 118, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.260.

matter did not come yet so we justified that by hopes and wishes. If it was said to us that this matter would occur after two hundred or three hundred years, our hearts would be hard and then most of people would apostatize but they said to us that it would be so near in order to attract the hearts of people and to make them feel that deliverance was about to come."[1]

١٥ - أخبرنا محمد بن يعقوب قال: حدثني الحسين بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل الانباري، عن الحسن بن علي، عن إبراهيم بن مهزم، عن أبيه، عن أبي عبد الله عليه السلام قال:

ذكرنا عنده ملوك آل فلان، فقال: **إنما هلك الناس من استعجالهم لهذا الأمر، إن الله لا يعجل لعجلة العباد، إن لهذا الأمر غاية ينتهي إليها، فلو قد بلغوها لم يستقدموا ساعة ولم يستأخروا.**

(15) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma'eel al-Anbari from al-Hasan bin Ali from Ibraheem bin Muhzim from his father that Abu Abdullah as-Sadiq (s) had said when the (Abbasid) rulers had been mentioned before him:

"People[2] perished because they hastened this matter (deliverance). Allah does not become hasty just because that people urge on their matters to be achieved. This matter (the appearance of al-Qa'im) has a precise time that it must reach. If it reaches its time, it will occur neither an hour sooner nor an hour later."[3]

---

[1] *Al-Kafi*, vol.1 p.369, *al-Ghayba* by at-Toossi p.341, *Biharul Anwar*, vol.52 p.102, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.136.

[2] Like Zayd (bin Ali), some descendants of al-Hasan (s) and their likes.

[3] *Al-Kafi*, vol.1 p.369, *Biharul Anwar*, vol.52 p.118, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.418.

Chapter 17

THE DISTRESSES AL-QA'IM MEETS FROM PEOPLE

١ - أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقدة قال: حدثنا محمد بن المفضل بن إبراهيم، قال: حدثني محمد بن عبد الله بن زرارة، عن محمد بن مروان، عن الفضيل بن يسار، قال: سمعت أبا عبد الله عليه السلام يقول:

إن قائمنا إذا قام استقبل من جهل الناس أشد مما استقبله رسول الله صلى الله عليه وآله من جهال الجاهلية.

قلت: وكيف ذاك؟

قال: إن رسول الله صلى الله عليه وآله أتى الناس وهم يعبدون الحجارة والصخور والعيدان والخشب المنحوتة، وإن قائمنا إذا قام أتى الناس وكلّهم يتأول عليه كتاب الله، يحتج عليه به.

ثم قال: أما والله ليدخلن عليهم عدله جوف بيوتهم كما يدخل الحر والقر.

(1) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem from Muhammad bin Abdullah bin Zurara from Muhammad bin Marwan that al-Fudhayl bin Yasar had said: I heard Abu Abdullah as-Sadiq (s) saying:

"When our Qa'im appears, he will receive harms from the ignorant people more and bitterer than that the Prophet (s) had received from the ignorant people of the pre-Islamic age."

I said: "How is that?"

He said: "The Prophet (s) came to people while they used to worship sculptured stone and wood whereas when al-Qa'im comes to people, they will protest against him by interpreting the

Book of Allah according to their fancies. By Allah, he (al-Qa'im) will insert his justice into their houses like the entering of hot and cold."[1]

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن الحسين بن المختار عن أبي حمزة الثمالي قال: سمعت أبا جعفر عليه السلام يقول:

إن صاحب هذا الأمر لو قد ظهر لقي من الناس مثل ما لقي رسول الله صلى الله عليه وآله وأكثر.

(2) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from al-Husayn bin Mukhtar from Abu Hamza ath-Thimali that Abu Ja'far al-Baqir (s) had said:

"When the man of this matter (al-Qa'im) appears, he will receive (harm) from people worse than what the Prophet (s) has received."[2]

٣ - أخبرنا محمد بن همام قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن الميثمي، عن محمد بن أبي حمزة عن بعض أصحابه، عن أبي عبد الله عليه السلام، قال: سمعته يقول:

القائم عليه السلام يلقى في حربه ما لم يلق رسول الله صلى الله عليه وآله. إن رسول الله صلى الله عليه وآله أتاهم وهم يعبدون حجارة منقورة وخشباً منحوتة، وإن القائم يخرجون عليه فيتأولون عليه كتاب الله، ويقاتلونه عليه.

(3) Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Muhammad bin Abu Hamza from some of his companions that Abu Abdullah as-Sadiq (s) had said:

---

[1] *Ithbat al-Hudat*, vol.3 p.544, *Hilyatul Abrar*, vol.2 p.630, *Biharul Anwar*, vol.52 p.362, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.501.

[2] *Hilyatul Abrar*, vol.2 p.631, *Biharul Anwar*, vol.52 p.362, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.297.

"Al-Qa'im will face (difficulties) in his wars more than what the Prophet (s) has faced. The Prophet (s) came to people while they used to worship stone and wood whereas the people of al-Qa'im will protest against him by the means of the Book of Allah and will fight him by the means of the Book of Allah."[1]

٤ – أخبرنا علي بن أحمد قال: أخبرنا عبيد الله بن موسى العلوي، عن محمد بن الحسين، عن محمد بن سنان، عن قتيبة الأعشى، عن أبان بن تغلب، قال: سمعت أبا عبد الله جعفر بن محمد عليهما السلام يقول:

إذا ظهرت راية الحق لعنها أهل المشرق وأهل المغرب، أتدري لم ذاك؟

قلت: لا.

قال: للذي يلقى الناس من أهل بيته قبل خروجه.

(4) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al-Husayn from Muhammad bin Sinan from Qutayba al-A'sha that Abban bin Taghlub had said:

"Abu Abdullah as-Sadiq (s) said: "When the banner of the truth (al-Mahdi) appears, the people of the east and the west will curse it. Do you know why?"

I said: "No, I do not."

He said: "That is because of what harms the people receive from his (al-Mahdi's) family before his appearance."[2]

٥ – أخبرنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين، عن محمد بن سنان، عن قتيبة الأعشى، عن منصور بن حازم عن أبي عبد الله عليه السلام أنه قال:

إذا رفعت راية الحق لعنها أهل المشرق والمغرب.

---

[1] *Hilyatul Abrar*, vol.2 p.631, *Biharul Anwar*, vol.52 p.362, *Ithbat al-Hudat*, vol.3 p.544, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.501.

[2] *Hilyatul Abrar*, vol.2 p.631, *Biharul Anwar*, vol.52 p.363, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.500.

قلت له: مم ذلك؟

قال: مما يلقون من بني هاشم.

(5) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn from Muhammad bin Sinan from Qutayba al-A'sha that Mansoor bin Hazim had said:

"Abu Abdullah as-Sadiq (s) said: "When the banner of the truth is raised, it will be cursed by the people of the east and the west."

I said: "What for?"

He said: "That is because of what people receive from the Hashemites (before the appearance of al-Qa'im)."[1]

٦ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى وأحمد بن علي الأعلم قالا: حدثنا محمد بن علي الصيرفي، عن محمد بن صدقة وابن اذينة العبدي ومحمد بن سنان جميعاً، عن يقعوب السراج، قال: سمعت أبا عبد الله عليه السلام يقول:

ثلاث عشرة مدينة وطائفة يحارب القائم أهلها ويحاربونه: أهل مكة، وأهل المدينة، وأهل الشام، وبنو أمية، وأهل البصرة، وأهل دست ميسان، والأكراد، والأعراب وضبة، وغني، وباهلة، وأزد، وأهل الري.

(6) Ali bin Ahmad bin Obaydillah bin Musa and Ahmad bin Ali al-A'lam narrated from Muhammad bin Ali as-Sayrafi from Muhammad bin Sadaqa, ibn Othayna al-Abdi and Muhammad bin Sinan from Ya'qoob as-Sarraj that Abu Abdullah as-Sadiq (s) had said:

"Al-Qa'im will fight the people of thirteen cities and nations and they will fight him; Mecca, Medina, Basra, Dast Maysan,[2] Sham, the Umayyads, the Kurds, the Arab nomads, the people of the tribes of Dhabba, Ghaniy, Bahila, Azd and the people of ar-Riy (a town in Iran)."[3]

---

[1] *Hilyatul Abrar*, vol.2 p.631, *Biharul Anwar*, vol.52 p.363.

[2] A town between Basra and Ahwaz.

[3] *Ithbat al-Hudat*, vol.3 p.544, *Hilyatul Abrar*, vol.2 p.632, *Biharul Anwar*, vol.52 p.363.

Chapter 18

THE RISING OF AS-SUFYANI

١ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثني محمد بن المفضل بن إبراهيم بن قيس بن رمانة من كتابه في رجب سنة خمس وستين ومائتين، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبة بن ميمون أبو إسحاق، عن عيسى بن أعين، عن أبي عبد الله عليه السلام أنه قال:

السفياني من المحتوم، وخروجه في رجب، ومن أول خروجه إلى آخره خمسة عشر شهراً، ستة أشهر يقاتل فيها، فإذا ملك الكور الخمس ملك تسعة أشهر، ولم يزد عليها يوماً.

(1) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from al-Hasan bin Ali bin Fadhdhal from Tha'laba bin Maymoon Abu Iss~haq from Eessa bin A'yun that Abu Abdullah as-Sadiq (s) had said:

"The rising of as-Sufyani is an inevitable matter. He will rise in the month of Rajab. It will take, since his rising until his end, fifteen months. He will fight for six months. When he conquers the five districts, he will rule for nine months no more no less."[1]

٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه، قال: حدثنا عبيس بن هشام، عن محمد بن بشر الأحول، عن عبد الله بن جبلة، عن عيسى بن أعين، عن معلي بن خنيس، قال: سمعت أبا عبد الله عليه السلام يقول:

من الأمر محتوم ومنه ما ليس بمحتوم، ومن المحتوم خروج السفياني في رجب.

---

[1] *Ithbat al-Hudat*, vol.3 p.739, *Biharul Anwar*, vol.52 p.248, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.462.

(2) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Muhammad bin Bishr al-Ahwal from Abdullah bin Jibilla from Eessa bin A'yun from Mu'alla bin Khunays that Abu Abdullah as-Sadiq (s) had said:

"Some things are inevitable and others are not. From among the inevitable things is the rising of as-Sufyani in Rajab."[1]

٣ - حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسن التيملي في صفر سنة أربع وسبعين ومائتين، قال: حدثنا الحسن بن محبوب، عن أبي أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا جعفر الباقر عليه السلام يقول:

اتقوا الله واستعينوا على ما أنتم عليه بالورع والاجتهاد في طاعة الله، فإن أشد ما يكون أحدكم أغتباطاً بما هو فيه من الدين لو قد صار في حد الآخرة وانقطعت الدنيا عنه، فإذا صار في ذلك الحدّ عرف أنه قد استقبل النعيم والكرامة من الله والبشرى بالجنة وأمن مما كان يخاف وأيقن أن الذي كان عليه هو الحق، وأن من خالف دينه على باطل، وأنه هالك.

(3) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan bin Mahboob from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said:

"Fear Allah, be pious and patient before the distresses of life and try your best to obey Allah. The utmost happiness of a faithful is when he thinks of the afterlife and turns his back to this life and its transient pleasures. If one reaches this degree of faith, he will know that he will get bliss, honor and the reward of being in Paradise. He will feel safe from what he has feared and will be certain that he has been with the truth and those, who oppose his beliefs, are certainly on the wrong path and surely will perish.

فأبشروا، ثم أبشروا بالذي تريدون، ألستم ترون أعداءكم يقتتلون في معاصي الله، ويقتل بعضهم بعضاً على الدنيا دونكم وأنتم في بيوتكم آمنون في عزلة عنهم، وكفى بالسفياني

---

[1] *Kamal ad-Deen* p.65, Jami'ul Akhbar p.142, *Ithbat al-Hudat*, vol.3 p.721, *Biharul Anwar*, vol.52 p.204, 248, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.463.

نقمة لكم من عدوكم، وهو من العلامات لكم، مع أن الفاسق لو قد خرج لمكثتم شهراً أو شهرين بعد خروجه لم يكن عليكم بأس حتى يقتل خلقاً كثيراً دونكم.

Be delighted that you will get what you look forward to. Do you not see that your enemies hurry towards sins and kill each other just for the pleasures of this life while you are safe in your houses and away from them? It suffices you that as-Sufyani will avenge you on your enemies. It is one of the signs to you. Although he is sinful but you will be safe for a month or two after his rising until he kills much many people other than you."

فقال له بعض أصحابه: فكيف نصنع بالعيال إذا كان ذلك؟

قال: **يتغيب الرجال منكم عنه، فإن حنقه وشرهه إنما هي على شيعتنا، وأما النساء فليس عليهن بأس إن شاء الله تعالى.**

قيل: فإلى أين مخرج الرجال ويهربون منه؟

فقال: **مَن أراد منهم أن يخرج يخرج إلى المدينة أو إلى مكة أو إلى بعض البلدان.**

ثم قال: **ما تصنعون بالمدينة وإنما يقصد جيش الفاسق إليها، ولكن عليكم بمكة، فأنها مجمعكم، وإنما فتنته حمل أمرأة: تسعة أشهر، ولا يجوزها إن شاء الله.**

Some of his companions said: "What about our families if that occurs?"

He said: "Men are to hide from him (as-Sufyani). His rage is against our followers and women will be safe inshallah."

It was said to him: "Whereto do men escape from him?"

He said: "Whoever wants to get away is to go to Medina or Mecca or other countries."

Then he said: "But what do you do in Medina?! His army will attack Medina. You are to go to Mecca. It will be the place of your meeting. It will be a sedition that will not last more than nine months inshallah."[1]

---

[1] *Biharul Anwar*, vol.52 p.140, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.271.

٤ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن العباس بن عامر، عن عبد الله بن بكير، عن زرارة بن أعين، عن عبد الملك بن أعين، قال:

كنت عند أبي جعفر عليه السلام فجرى ذكر القائم عليه السلام، فقلت له: أرجو أن يكون عاجلاً ولا يكون سفياني.

فقال: **لا والله، إنه لمن المحتوم الذي لا بد منه.**

(4) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas bin Aamir from Abdullah bin Bukayr from Zurara bin A'yun that Abdul Melik bin A'yun had said:

"Once I was with Abu Ja'far al-Baqir (s) when al-Qa'im (s) was mentioned before him. I said to him: "I hope that he (al-Qa'im) appears sooner without being preceded by the rising of as-Sufyani."

He said: "By Allah, that will not be! It is an inevitable thing."[1]

٥ – حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن محمد بن خالد الأصم، عن عبد الله بن بكير، عن ثعلبة بن ميمون، عن زرارة، عن حمران بن أعين، عن أبي جعفر محمد بن علي عليهما السلام في قوله تعالى ﴿ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ﴾ فقال:

إنهما أجلان: أجل محتوم، وأجل موقوف.

فقال له حمران: ما المحتوم؟

قال: **الذي لله فيه المشيئة.**

قال حمران: إني لأرجو أن يكون أجل السفياني من الموقوف.

فقال أبو جعفر عليه السلام: **لا والله، إنه لمن المحتوم.**

(5) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Muhammad bin Khalid al-Assamm from Abdullah bin Bukayr from Tha'laba bin Maymoon from Zurara from Hamran bin A'yun that Abu

[1] *Biharul Anwar*, vol.52 p.249.

Ja'far al-Baqir (s) had said when talking about this verse, "Then He decreed a term; and there is a term named with Him:"[1]

"They are two terms; one is inevitable and one is pending."

Hamran asked him: "What is the inevitable one?"

He said: "It is a thing that has been determined by the will of Allah."

Hamran said: "I hope that the term of as-Sufyani is of the pending ones."

Abu Ja'far al-Baqir (s) said: "No, it is not. By Allah, it is of the inevitable ones."[2]

٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدي من كتابه في شوال سنة إحدى وسبعين ومائتين، قال: حدثني عثمان بن سعيد الطويل عن أحمد بن سليم، عن موسى بن بكر، عن الفضيل بن يسار، عن أبي جعفر عليه السلام قال:

إن من الأمور أموراً موقوفة، وأموراً محتومة، وإن السفياني من المحتوم الذي لا بد منه.

(6) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sulaym from Musa bin Bakr from al-Fudhayl bin Yasar that Abu Ja'far al-Baqir (s) had said:

"Matters are of two kinds; pending and inevitable. The rising of as-Sufyani is inevitable that must occur."[3]

٧ - حدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني عباد بن يعقوب، قال: حدثنا خلاد الصائغ، عن أبي عبد الله عليه السلام أنه قال:

السفياني لا بد منه، ولا يخرج إلاّ في رجب.

فقال له رجل: يا أبا عبد الله، إذا خرج فما حالنا؟

---

[1] Qur'an, 6:2.

[2] *Tafseer al-Burhan*, vol.1 p.517, *Biharul Anwar*, vol.52 p.249, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.96.

[3] *Ithbat al-Hudat*, vol.3 p.739, *Biharul Anwar*, vol.52 p.249.

قال: **إذا كان ذلك فإلينا.**

(7) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Khallad as-Sa'igh that Abu Abdullah as-Sadiq (s) had said:

"The rising of as-Sufyani is inevitable. He will rise in Rajab."

A man asked: "O Abu Abdullah, when he rises, what shall we do?"

He said: "When he rises, you are to keep to us (Ahlul Bayt)."[1]

٨ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وسبعين ومائتين، قال: حدثنا أبو محمد عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، عن عمرو بن شمر، عن جابر الجعفي قال: سألت أبا جعفر الباقر عليه السلام عن السفياني، فقال:

وأنى لكم بالسفياني حتى يخرج قبله الشيصباني، يخرج من أرض كوفان ينبع كما ينبع الماء، فيقتل وفدكم، فتو قعوا بعد ذلك السفياني، وخروج القائم عليه السلام.

(8) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Amr bin Shimr that Jabir al-Ju'fi had said:

"Once I asked Abu Ja'far al-Baqir (s) about as-Sufyani and he said: "As-Sufyani does not rise until ash-Shaysabani rises before him. He (ash-Shaysabani) will rise from Kufa. He will flow like water. He will kill your delegation. After that you expect the rising of as-Sufyani and then al-Qa'im (s)."[2]

٩ - أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا الحسن بن علي بن يسار الثوري، قال: حدثنا الخليل بن راشد، عن علي بن أبي حمزة قال:

---

[1] *Biharul Anwar*, vol.52 p.249, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.3 p.463.
[2] *Biharul Anwar*, vol.52 p.250, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.268.

زاملتُ أبا الحسن موسى بن جعفر عليه السلام بين مكة والمدينة، فقال لي يوماً: يا علي، لو أن أهل السماوات والأرض خرجوا على بني العباس لسقيت الأرض بدمائهم حتى يخرج السفياني.

قلت له: يا سيدي، أمره من المحتوم؟

قال: نعم. ثم أطرق هنيئة، ثم رفع رأسه وقال: **ملك بني العباس مكر وخدع، يذهب حتى يقال: لم يبق منه شيء، ثم يتجدد حتى يقال: ما مر به شيء.**

(9) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Ali bin Yasar ath-Thawri from al-Khaleel bin Rashid that Ali bin Abu Hamza had said:

"One day I accompanied Abul Hasan Musa bin Ja'far al-Kadhim (s) from Mecca to medina. He said to me: "O Ali, if the inhabitants of the heavens and the earth revolt against the Abbasids, the earth will be watered with their bloods (without defeating the Abbasids) until as-Sufyani rises."

I said to him: "O my master, is his rising inevitable?"

He said: "Yes, it is."

He pondered for a while then he raised his head and said: "The rule of the Abbasids is based on cunning and deceit. It will go until it will be said that nothing of it has remained and then it will return as if nothing has happened."[1]

١٠ - أخبرنا محمد بن همام قال: حدثنا محمد بن أحمد بن عبد الله الخالنجي قال: حدثنا أبو هاشم داود بن القاسم الجعفري قال:

كنا عند أبي جعفر محمد بن علي الرضا عليه السلام فجرى ذكر السفياني وما جاء في الرواية من أن أمره من المحتوم فقلت لأبي جعفر عليه السلام: هل يبدو لله في المحتوم؟

قال: نعم.

[1] *Ithbat al-Hudat*, vol.3 p.740, *Biharul Anwar*, vol.52 p.250, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.132.

قلنا له: فنخاف أن يبدو لله في القائم.

فقال: **إن القائم من الميعاد، والله لا يخلف الميعاد.**

(10) Muhammad bin Hammam narrated from Muhammad bin Ahmad bin Abdullah al-Khalanji that Abu Hashim Dawood bin al-Qassim al-Ja'fari had said:

"Once we were with Abu Ja'far Muhammad bin Ali al-Jawad[1] (s) when as-Sufyani was mentioned and that his matter was inevitable. I said to Abu Ja'far al-Jawad (s): "Does Allah change His determination concerning the inevitable matters?"

He said: "Yes, He does."

We said to him: "We fear that He may change his determination concerning the matter of al-Qa'im!"

He said: "The matter of al-Qa'im is a part of the promise of Allah and Allah dose not fail to perform His promise."[2]

١١ - أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن محمد بن موسى، عن أحمد بن أبي أحمد، عن محمد بن علي القرشيّ، عن الحسن بن الجهم، قال:

قلت للرضا عليه السلام: أصلحك الله إنهم يتحدثون أن السفياني يقوم وقد ذهب سلطان بني العباس.

فقال: **كذبوا، إنه ليقوم وإن سلطانهم لقائم.**

(11) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali al-Qarashi that al-Hasan bin al-Jahm had said:

"Once I said to Imam ar-Redha (s): "May Allah make you succeed! People narrate that as-Sufyani will rise after the rule of the Abbasids declines."

---

[1] Al-Jawad (s) is the ninth imam of the Shia.

[2] *Ithbat al-Hudat*, vol.3 p.544, 740, *Biharul Anwar*, vol.52 p.250, *Bisharatul Islam* p.160, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.183.

He said: "They tell but falseness! As-Sufyani will rise while the rule of the Abbasids is still prevailing."[1]

١٢ - أخبرنا أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي عن عبد الله بن حماد الأنصاري، عن الحسين بن أبي العلاء، عن عبد الله بن أبي يعفور قال: قال لي أبو جعفر الباقر عليه السلام:

إن لولد العباس والمرواني لوقعة بقرقيسياء يشيب فيها الغلام الحزور، ويرفع الله عنهم النصر، ويوحي إلى طير السماء وسباع الأرض: اشبعي من لحوم الجبارين، ثم يخرج السفياني.

(12) Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from al-Husayn bin al-Ala' from Abdullah bin Abu Ya'foor that Abu Ja'far al-Baqir (s) had said:

"The Abbasids and al-Marwani[2] will meet in Qarqeessiya' in a terrible battle that causes a young boy to age. Allah will preclude them from gaining victory and will reveal to the birds in the sky and the beasts on the ground to satiate themselves with the flesh of the tyrants. After that as-Sufyani will rise."[3]

١٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي من كتابه في صفر سنة أربع وسبعين ومائتين، قال: حدثنا العباس بن عامر بن رباح الثقفي قال: حدثني محمد بن الربيع الأقرع، عن هشام بن سالم، عن أبي عبد الله جعفر بن محمد عليهما السلام أنه قال:

إذا استولى السفياني على الكور الخمس فعدّوا له تسعة أشهر.

وزعم هشام أن الكور الخمس: دمشق، وفلسطين، والأردن، وحمص وحلب.

(13) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Abbas bin Aamir bin Rabah ath-Thaqafi from

---

[1] *Biharul Anwar*, vol.52 p.251, *Bisharatul Islam* p.156, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.166.

[2] (From Syria).

[3] *Biharul Anwar*, vol.52 p.251, *Bisharatul Islam* p.102, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.272.

Muhammad bin ar-Rabee' al-Aqra' from Hisham bin Salim that Abu Abdullah as-Sadiq (s) had said:

"When as-Sufyani conquers the five districts, then you count to him nine months (the period of his rule)"

Hisham claimed that the five districts were Damascus, Palestine, Jordan, Hims[1] and Halab.[2]

١٤ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن عبد الله بن محمد، قال: حدثنا محمد بن خالد، عن الحسن بن المبارك، عن أبي إسحاق الهمداني عن الحارث الهمداني، عن أمير المؤمنين عليه السلام أنه قال:

المهدي أقبل، جعد، بخده خال، يكون مبدؤه من قبل المشرق، وإذا كان ذلك خرج السفياني، فيملك قدر حمل أمرأة تسعة أشهر، يخرج بالشام فينقاد له أهل الشام إلاّ طوائف من المقيمين على الحق، يعصمهم الله من الخروج معه، ويأتي المدينة بجيش جرار حتى إذا انتهى إلى بيداء المدينة خسف الله به، وذلك قول الله عز وجل في كتابه ﴿وَلَوْ تَرَىٰٓ إِذْ فَزِعُواْ فَلَا فَوْتَ وَأُخِذُواْ مِن مَّكَانٍ قَرِيبٍ ۝﴾

(14) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abdullah bin Muhammad from Muhammad bin Khalid from al-Hasan bin al-Mubarak from Abu Iss~haq al-Hamadani from al-Harith al-Hamadani that Amirul Mo'mineen (s) had said:

"Al-Mahdi (s) will come from the east but before that as-Sufyani will rise in Sham. He (as-Sufyani) will rule for nine months only. All the people of Sham will submit to him except a very few believers, who will still keep to the truth and whom Allah preserves from following him. He will move towards Medina with a great army but when they reach the desert of Medina, Allah will make the desert sink with them. It is the saying of Allah in His holy Book, 'And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place.'[3]"[1]

---

[1] Hims and Halab are two cities in Syria.

[2] *Biharul Anwar*, vol.52 p.252 and refer to references of the first tradition.

[3] Qur'an, 34:51.

١٥ - أخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى، عن إبراهيم بن هاشم، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام أنه قال:

اليماني والسفياني كفَرسَي رهان.

(15) Ali bin Ahmad narrated from Obaydillah bin Musa from Ibraheem bin Hashim from Muhammad bin Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (s) had said:

"Al-Yamani and as-Sufyani will rise like two racehorses."[2]

١٦ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن محمد بن موسى، قال أخبرني أحمد بن أبي أحمد المعروف بأبي جعفر الوراق، عن إسماعيل بن عياش، عن مهاجر بن حكيم، عن المغيرة بن سعيد، عن أبي جعفر الباقر عليه السلام أنه قال: قال أمير المؤمنين عليه السلام:

إذا أختلف الرمحان بالشام لم تنجلِ إلاّ عن آية من آيات الله.

قيل: وما هي يا أمير المؤمنين؟

قال: **رجفة تكون بالشام يهلك فيها أكثر من مائة ألف، يجعلها الله رحمة للمؤمنين وعذاباً على الكافرين، فإذا كان ذلك فانظروا إلى أصحاب البراذين الشهب المحذوفة والرايات الصفر، تقبل من المغرب حتى تحل بالشام، وذلك عند الجزع الأكبر والموت الأحمر، فإذا كان ذلك فانظروا خسف قرية من دمشق يقال لها حرستا، فإذا كان ذلك خرج ابن آكلة الأكباد من الوادي اليابس حتى يستوي على منبر دمشق فإذا كان ذلك فانتظروا خروج المهدي عليه السلام.**

(16) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Musa from Ahmad bin Abu Ahmad, who was known as Abu Ja'far al-Warraq, from Issma'eel bin Ayyash from Muhajir bin Hakeem from al-Mugheera bin Sa'eed that Abu Ja'far al-Baqir (s) had said:

---

[1] *Tafseer al-Burhan*, vol.3 p.354, *al-Mahajja* p.177, *Biharul Anwar*, vol.52 p.252, Yanabee'ul Mawadda p.427, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.357.

[2] Al-Amali by at-Toossi, vol.2 p.275, *Biharul Anwar*, vol.52 p.253, 275, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.478.

"Amirul Mo'mineen (s) said: "When the two spears (two armies) disagree in Sham, it will not come to an end except with a sign of Allah."

He was asked: "What is it, O Amirul Mo'mineen (s)?"

He said: "It is an earthquake in Sham, by which more than one hundred thousands of people will perish. Allah will make it as mercy to the believers and torment upon the disbelievers. When that occurs, you will see the riders of the gray horses with the yellow banners coming from the west until they stop at Sham. There will be great terror and red death. Then you will see a sinking of one of the villages of Damascus called Harasta.[1] Then the son of the livers-eater[2] will come out of the dry valley to sit on the minbar of Damascus. After that you expect the appearance of al-Mahdi (s)."[3]

١٧ - حدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني الحسن بن وهب، قال: حدثني إسماعيل بن أبان، عن يونس بن أبي يعفور، قال: سمعت أبا عبد الله عليه السلام يقول:

إذا خرج السفياني يبعث جيشاً إلينا وجيشاً إليكم، فإذا كان كذلك فأتونا على كل صعب وذلول.

(17) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Wahab from Issma'eel bin Abban from Younus bin Abu Ya'foor that Abu Abdullah as-Sadiq (s) had said:

"When as-Sufyani rises, he will send an army to fight us (the Hashemites) and an army to fight you (the Shia). If that takes place, hurry to us by any means!"[4]

---

[1] A village near Damascus on the way to Hims.

[2] The livers-eater was Hind, the wife of Abu Sufyan and the mother of Mo'awiya. This refers to the Umayyads or the people of Sham (Syria).

[3] *Al-Ghayba* by at-Toossi p.461, al-Khara'ij wel Jara'ih, vol.3 p.1151, al-Odad al-Qawiyya p.76, Fara'id Fawa'id al-Fikr p.14, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.86.

[4] *Dala'il al-Imama* p.261, *Biharul Anwar*, vol.52 p.253, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.470.

١٨ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد، قال حدثني علي بن الصباح بن الضحاك، قال: حدثنا أبو علي الحسن بن محمد الحضرمي، قال: حدثنا جعفر بن محمد، عن إبراهيم بن عبد الحميد، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي جعفر الباقر عليه السلام قال:

السفياني أحمر أشقر أزرق، لم يعبد الله قط، ولم يرَ مكة ولا المدينة قط، يقول: يا رب ثاري والنار، يا رب ثاري والنار.

(18) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ali bin as-Sabah bin ad-Dhahak from Abu Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said:

"As-Sufyani is red, blond and blue. He has never worshipped Allah at all. He has seen neither Mecca nor Medina. He says: O my God, I take revenge even if I go to hell! O my God, I take revenge even if I go to Hell!"[1]

[1] *Biharul Anwar*, vol.52 p.253, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.274.

Chapter 19

THE PROPHET'S BANNER

١ - حدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن محمد بن أبي عمير، عن أبي المغرا، عن أبي بصير قال: قال أبو عبد الله عليه السلام:

لما التقى أمير المؤمنين عليه السلام وأهل البصرة نشر الراية؛ راية رسول الله صلى الله عليه وآله، فزلزلت أقدامهم فما أصفرت الشمس حتى قالوا: آمنا يا بن أبي طالب، فعند ذلك قال: لا تقتلوا الأسرى ولا تجهزوا الجرحى ولا تتبعوا مولياً، ومن ألقى سلاحه فهو آمن ومن أغلق بابه فهو آمن. ولما كان يوم صفين سألوه نشر الراية فأبى عليهم، فتحمّلوا عليه بالحسن والحسين عليهما السلام وعمار بن ياسر رضي الله عنه، فقال للحسن:

يا بنيّ، إن للقوم مدة يبلغونها، وإن هذه راية لا ينشرها بعدي إلاّ القائم صلوات الله عليه.

(1) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Muhammad bin Abu Omayr from Abul Maghra from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"When Imam Ali (s) met with the people of Basra (in the battle of al-Jamal-the camel), he raised the banner of the Prophet (s) and their (people of Basra's) legs began to shake. They were so until before the sunset when they said: "O ibn Abu Talib, safeguard!" Then Imam Ali (s) said to his army: "Do not kill the captives. Do not finish off the wounded. Do not follow after the fleers. Whoever lays down his arms is to be safe and whoever closes his door (stays at home) is to be safe." When the battle of Siffeen broke out, Imam Ali's companions insisted on him to raise the banner of the Prophet (s) but he refused. They sent to him his two sons al-Hasan and al-Husayn (s) and his close companion Ammar bin Yassir as mediators. He said to al-Hasan:

"O my son, the people have a term that they must reach. No one is to raise this banner after me except al-Qa'im (s)."[1]

٢ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله يحيى بن زكريا بن شيبان، عن يونس بن كليب، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير قال:

قال أبو عبد الله عليه السلام: **لا يخرج القائم عليه السلام حتى يكون تكملة الحلقة.**

قلت: وكم تكملة الحلقة؟

قال: عشرة آلاف، جبرئيل عن يمينه، وميكائيل عن يساره. ثم يهز الراية ويسير بها، فلا يبقى أحد في المشرق ولا في المغرب إلاّ لعنها وهي راية رسول الله صلى الله عليه وآله، نزل بها جبرئيل يوم بدر.

ثم قال: يا أبا محمد، ما هي والله قطن ولا كتان ولا قز ولا حرير.

(2) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya bin Shayban from Younus bin Kulayb from al-Hasan bin Ali bin Abu Hamza from his father that Abu Baseer had said:

"Abu Abdullah as-Sadiq (s) said: "Al-Qa'im will not appear until the chain is completed."

I said: "How is the chain completed?"

He said: "With ten thousand (fighters), Gabriel will be on his (al-Qa'im's) right hand and Michael will be on his left hand. Then he will shake the banner and move. Every one in the east and in the west will curse the banner. It is the banner of the Prophet (s) that Gabriel has brought (from the Heaven) on the day (battle) of Badr. It is not of cotton, flax or silk."

قلت: فمن أي شيء هي؟

قال: من ورق الجنة، نشرها رسول الله صلى الله عليه وآله يوم بدر، ثم لفها ودفعها إلى علي عليه السلام، فلم تزل عند علي عليه السلام حتى إذا كان يوم البصرة نشرها أمير المؤمنين عليه السلام ففتح الله عليه، ثم لفها وهي عندنا هناك، لا ينشرها أحد حتى يقوم القائم، فإذا هو قام نشرها فلم يبق أحد

---

[1] *Hilyatul Abrar*, vol.2 p.632, *Biharul Anwar*, vol.52 p.367, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.386.

في المشرق والمغرب إلاّ لعنها، ويسير الرعب قدامها شهراً ووراءها شهراً وعن يمينها شهراً وعن يسارها شهراً.

I said: "Then what is it of?"

He said: "It is of the leaves of Paradise. The Prophet (s) has spread it on the day of Badr and then he has folded it and given it to Imam Ali (s). It has been still with Imam Ali (s) until when he has spread it on the day of the battle of al-Jamal against the people of Basra and has gained victory. Then he has folded and kept it safe. It has been with us and no one is to spread it until al-Qa'im (s) appears. When he appears, he will spread it and then every one in the east and the west will curse it. Terror will move a month before it, a month behind it, a month on its right side and a month on its left side."

ثم قال: يا أبا محمد، إنه يخرج موتوراً غضبان أسفاً لغضب الله على هذا الخلق، يكون عليه قميص رسول الله ﷺ الذي عليه يوم احد، وعمامته السحاب، ودرعه درع رسول الله ﷺ السابغة وسيفه سيف رسول الله ﷺ ذو الفقار، يجرد السيف على عاتقه ثمانية أشهر يقتل هرجاً.

Then he said: "O Abu Muhammad, he (al-Qa'im) will appear depressed and angry because of the anger of Allah with the human beings. He will appear wearing the Prophet's shirt, which the Prophet has put on in the battle of Badr, turban, armor and holding the Prophet's sword Thulfaqar. He will unsheathe the sword for eight months. He will kill hurly-burly.

فأول ما يبدء ببني شيبة فيقطع أيديهم ويعلقها في الكعبة وينادى مناديه: هؤلاء سراق الله، ثم يتناول قريشاً، فلا يأخذ منها إلاّ السيف، ولا يعطيها إلاّ السيف، ولا يخرج القائم عليه السلام حتى يقرء كتابان كتاب بالبصرة، وكتاب بالكوفة بالبراءة من علي عليه السلام.

He will begin with Bani[1] Shayba. He will cut their hands and will hang them on the Kaaba. Then his caller will call out: "These are

[1]Bani means the family of. Bani Shayba were the doorkeepers of the Kaaba in the pre-Islamic age and during the Islamic age and the keys of the Kaaba were with them.

the thieves of the Kaaba." Then he will move to kill the people of Quraysh. He will not leave any one of them safe from his sword.

Al-Qa'im (s) will not appear except after that two books will have been read openly; one in Basra and the other in Kufa. By these books people will declare their acquittance of (believing in) Ali (s)."[1]

٣ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن حماد بن أبي طلحة، عن أبي حمزة الثمالي، قال:

قال لي أبو جعفر عليه السلام: **يا ثابت، كأني بقائم أهل بيتي قد أشرف على نجفكم هذا، (وأومأ بيده إلى ناحية الكوفة) فإذا هو أشرف على نجفكم نشر راية رسول الله صلى الله عليه وآله، فإذا هو نشرها أنحطت عليه ملائكة بدر.**

قلت: وما راية رسول الله صلى الله عليه وآله؟

قال: **عمودها من عمد عرش الله ورحمته وسائرها من نصر الله، لا يهوي بها إلى شيء إلاّ أهلكه الله.**

قلت: فمخبوة عندكم حتى يقوم القائم عليه السلام أم يؤتى بها؟

قال: **لا بل يؤتى بها.**

قلت: من يأتيه بها؟

قال: **جبرئيل** عليه السلام.

(3) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Hammad bin Abu Talha that Abu Hamza ath-Thimali had said:

"Once Abu Ja'far al-Baqir (s) said to me: "O Thabit,[2] as if I see al-Qa'im of my family coming near to your Najaf.[3]"

---

[1] *Ithbat al-Hudat*, vol.3 p.545, *Hilyatul Abrar*, vol.2 p.633, *Biharul Anwar*, vol.52 p.367, *Bisharatul Islam* p.190, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.387.

[2] Thabit is the name of Abu Hamza.

[3] Najaf is a city in Iraq.

He pointed with his hand towards Kufa and then added: "When he comes to your Najaf, he will spread the banner of the Prophet (s) and then the angels of Badr[1] will descend to him."

I asked him: "What is the banner of the Prophet (s)?"

He said: "Its pole is from the pole of the Throne of Allah and from His mercy. The rest of it is from the assistance of Allah. Everything that he swoops on with this banner Allah will make it perish."

I said: "Is it kept with you until al-Qa'im (s) appears or it is brought then?"

He said: "No. It is brought then."

I said: "Who brings it?"

He said: "Gabriel (s)."[2]

٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، قال حدثنا الحسن ومحمد ابنا علي بن يوسف، عن سعدان بن مسلم، عن عمر بن أبان الكلبي عن أبان بن تغلب، قال:

سمعت أبا عبد الله عليه السلام يقول: **كأني أنظر إلى القائم على نجف الكوفة، عليه خوخة من استبرق، ويلبس درع رسول الله صلى الله عليه وآله فإذا لبسها انتفضت به حتى تستدير عليه، ثم يركب فرساً له أدهم أبلق، بين عينيه شمراخ بيّن، معه راية رسول الله صلى الله عليه وآله.**

قلت: مخبوة أو يؤتى بها؟

قال: **بل يأتيه بها جبرئيل، عمودها من عمد عرش الله، وسائرها من نصر الله، لا يهوي بها إلى شيء إلاّ أهلكه الله، يهبط بها تسعة آلاف ملك وثلاثمائة وثلاثة عشر ملكاً.**

(4) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sa'dan bin Muslim from Umar bin Abban al-Kalbi that Abban bin Taghlub had said:

"I heard Abu Abdullah as-Sadiq (s) saying: "As if I see al-Qa'im on the hill of Kufa wearing a dress of brocade and the armor of the Prophet (s), riding a black horse and holding the banner of the Prophet (s)."

---

[1] The angels who have supported the Muslims in the battle of Badr.

[2] *Ithbat al-Hudat*, vol.3 p.545, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.298.

I said: "Has the banner been kept somewhere or it will be brought then?"

He said: "Gabriel will bring it. Its pole is from the poles of the Throne of Allah and the rest of it is from the assistance of Allah. Everything that he swoops on with this banner Allah will make it perish. Nine thousand and three hundred and thirteen angels will come down with the banner."

فقلت له: جعلت فداك، كل هؤلاء معه؟

قال: نعم، هم الذين كانوا مع نوح في السفينة، والذين كانوا مع إبراهيم حيث أُلقي في النار، وهم الذين كانوا مع موسى لما فلق له البحر، والذين كانوا مع عيسى لما رفعه الله إليه، وأربعة آلاف مسومين كانوا مع رسول الله ﷺ، وثلاثمائة وثلاثة عشر ملكاً كانوا معه يوم بدر، ومعهم أربعة آلاف صعدوا إلى السماء يستأذنون في القتال مع الحسين عليه السلام فهبطوا إلى الأرض وقد قتل، فهم عند قبره شعث غبر يبكونه إلى يوم القيامة، وهم ينتظرون خروج القائم عليه السلام.

I said: "May I die for you! Will all these angels be with him?"

He said: "Yes, they will. It is they, who have been with Prophet Noah (s) in the Ark, with Abraham (s) when he has been thrown into the fire, with Moses (s) when the sea has been cleft to him, with Jesus Christ (s) when he has been raised to the Heaven and four thousand angels, who have been with Prophet Muhammad (s) and three hundred and thirteen angels, who have fought with him in the battle of Badr besides four thousands that have ascended to the Heaven asking permission to fight with al-Husayn (s) but when they have descended they find that al-Husayn (s) has been martyred. They have remained near his tomb weeping for him until the Day of Resurrection. They are waiting for the appearance of al-Qa'im (s)."[1]

٥ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثنا أبو جعفر الهمداني، قال: حدثنا موسى بن سعدان، عن عبد الله القاسم الحضرمي، عن عمر بن أبان الكلبي، عن أبان بن تغلب، قال:

[1] Kamil az-Ziyarat p.119, *Kamal ad-Deen* p.671, al-Odad al-Qawiyya p.74, *Biharul Anwar*, vol.52 p.325, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.16.

قال أبو عبد الله عليه السلام: كأني بالقائم، فإذا استوى على ظهر النجف لبس درع رسول الله صلى الله عليه وآله الأبيض فينتفض هو بها فيستديرها عليه فيغشاها بخداعة من استبرق، ويركب فرسا له أدهم أبلق، بين عينيه شمراخ، فينتفض به أنتفاضه لا يبقى أهل بلد إلاّ وهم يرون أنه معهم في بلدهم، وينشر راية رسول الله صلى الله عليه وآله، عمودها من عمد عرش الله وسائرها من نصر الله، ما يهوي بها إلى شيء إلاّ أهلكه الله.

(5) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Abu Ja'far al-Hamadani from Musa bin Sa'dan from Abdullah bin al-Qassim al-Hadhrami from Umar bin Abban al-Kalbi that Abban bin Taghlub had said:

"Abu Abdullah as-Sadiq (s) said: "As if I see al-Qa'im standing on the hill of Najaf, wearing a dress of brocade and the armor of the Prophet (s) and riding a black horse. He will spread the Prophet's banner, whose pole is from the poles of the Throne of Allah and whose rest is from the assistance of Allah. Whatever he swoops on with the banner Allah will make it perish."

قلت: أمخبوة هي أم يؤتى بها؟

قال: بل يأتي بها جبرئيل عليه السلام، فإذا هزها لم يبق مؤمن إلاّ صار قلبه أشد من زبر الحديد، وأعطي قوة أربعين رجلاً، ولا يبقى مؤمن ميت إلاّ دخلت عليه تلك الفرحة في قبره وذلك حيث يتزاورون في قبورهم ويتباشرون بقيام القائم عليه السلام، وينحط عليه ثلاثة عشر ألفاً وثلاثمائة وثلاثة عشر ملكاً.

I said: "Has the banner been hidden somewhere or it will be brought then?"

He said: "Gabriel (s) will bring it. When he shakes it, every believer's heart will become like iron. He will be given a power of forty men. Then every dead believer will feel happy in his grave. The dead will begin to visit each other in their graves and they bring the good news of the appearance of al-Qa'im to each other. Thirteen thousand and three hundred and thirteen angels will descend with al-Qa'im then."

(قال) فقلت: كل هؤلاء كانوا مع أحد قبله من الأنبياء؟

قال: نعم، وهم الذين كانوا مع نوح في السفينة، والذين كانوا مع إبراهيم حيث ألقي في النار، والذين كانوا مع موسى حين فلق البحر، والذين كانوا مع عيسى حين رفعه الله

إليه، وأربعة آلاف كانوا مع النبي ﷺ مردفين، وثلاثمائة وثلاثة عشر ملكاً كانوا يوم بدر، وأربعة آلاف هبطوا يريدون القتال مع الحسين عليه السلام، فلم يؤذن لهم فرجعوا في الاستيمار فهبطوا وقد قتل الحسين عليه السلام، فهم عند قبره شعث غبر يبكونه إلى يوم القيامة، ورئيسهم ملك يقال له: منصور، فلا يزوره زائر إلاّ استقبلوه، ولا يودعه مودع إلاّ شيعوه، ولا مريض إلاّ عادوه ولا يموت ميت إلاّ صلوا عليه واستغفروا له بعد موته، فكل هؤلاء ينتظرون قيام القائم عليه السلام.

I asked: "Have these angels been with any of the prophets before him (al-Qa'im)?"

He said: "Yes, they have been with Prophet Noah (s) in the Ark, with Abraham (s) when he has been thrown into the fire, with Moses (s) when the sea has been cleft to him, with Jesus Christ (s) when he has been raised to the Heaven besides four thousands, who have been with Prophet Muhammad (s), three hundred and thirteen angels, who have supported the Prophet (s) on the day of Badr and four thousands, who have asked permission to fight with al-Husayn (s) but they have not been permitted. They have descended to find that al-Husayn (s) has been Martyred. They have remained near his tomb weeping for him until the Day of Resurrection. Their chief is an angel called Mansoor. They receive every visitor coming to visit al-Husayn (s), escort everyone farewelling him, visit every sick person and no one dies unless they offer the prayer for him and ask Allah to forgive him after his death. All these angels are waiting for the appearance of al-Qa'im (s)."[1]

[1] *Dala'il al-Imama* p.243 and refer to the references of the previous tradition.

Chapter 20

THE ARMY OF ANGER

١- حدثنا محمد بن همام قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا محمد بن علي بن غالب، عن يحيى بن عليم، عن أبي جميلة المفضل بن صالح، عن جابر قال: حدثني من رأى المسيب بن نجبة، قال:

وقد جاء رجل إلى أمير المؤمنين عليه السلام ومعه رجل يقال له: ابن السوداء، فقال له: يا أمير المؤمنين إن هذا يكذب على الله وعلى رسوله ويستشهدك.

فقال أمير المؤمنين عليه السلام: لقد أعرض وأطول، يقول ماذا؟

فقال: يذكر جيش الغضب.

فقال: **خلّ سبيل الرجل، أولئك قوم يأتون في آخر الزمان، قزع كقزع الخريف، والرجل والرجلان والثلاثة من كل قبيلة حتى يبلغ تسعة، أما والله إني لأعرف أميرهم واسمه، ومناخ ركابهم.**

ثم نهض وهو يقول: **باقراً باقراً باقراً**، ثم قال: **ذلك رجل من ذريتي يبقر الحديث بقراً.**

(1) Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from Muhammad bin Ali bin Ghalib from Yahya bin Olaym from Abu Jameela al-Mufadhdhal bin Salih from Jabir from someone that al-Musayyab bin Nujba had said:

"One day a man came to Amirul Mo'mineen (s) with another man called ibn as-Sawda' and said: "O Amirul Mo'mineen, this man ascribes lies to Allah and His messenger and he mentions you to be the source of that."

Amirul Mo'mineen (s) said: "What he says?"

The man said: "He mentions an army of anger."

Amirul Mo'mineen (s) said: "Set the man free! The army of anger will come at the end of time. They will gather like the cloudlets of autumn. A man, two or three will come from every tribe until they become nine (from each tribe). By Allah, I know their emir and his name and I know the place where their sumpters stay at."

Then he got up saying: "Baqir! Baqir! Baqir![1] He is a man of my descendants. He will cut open traditions so extensively."[2]

٢ - أخبرنا علي بن الحسين المسعودي قال: حدثنا محمد بن يحيى العطار بقم قال حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن عبد الرحمن بن أبي حماد، عن يعقوب بن عبد الله الأشعري، عن عتيبة بن سعدان بن يزيد، عن الأحنف بن قيس، قال:

دخلت على علي عليه السلام في حاجة لي فجاء ابن الكواء وشبث بن ربعي فاستاذنا عليه، فقال لي علي عليه السلام: إن شئت فأذن لهما فإنك أنت بدأت بالحاجة.

(قال) قلت: يا أمير المؤمنين، فأذن لهما. فلما دخلا قال: ما حملكما على أن خرجتما عليّ بحروراء؟

قالا: أحببنا أن نكون من جيش الغضب.

قال: **ويحكما، وهل في ولايتي غضب؟ أوَيكون الغضب حتى يكون من البلاء كذا وكذا؟ ثم يجتمعون قزعاً كقزع الخريف من القبائل ما بين الواحد والإثنين والثلاثة والأربعة والخمسة والستة والسبعة والثمانية والتسعة والعشرة.**

(2) Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hammad from Ya'qoob bin Abdullah al-Ash'ari from Otayba bin Sa'dan bin Yazeed that al-Ahnaf bin Qays had said:

---

[1] Baqir is one, who cuts open knowledge and science widely.
[2] *Biharul Anwar*, vol.52 p.247.

"Once I went to Imam Ali (s) for some business. Then Ibnul Kawwa' and Shibth bin Rib'iy came and asked permission to meet him. Imam Ali (s) said to me: "If you like to permit them, you can do that because you are the first to have your business achieved."

I said: "O Amirul Mo'mineen (s), permit them to come in."

When they came in, he said to them: "What made you secede from me in Haroora'[1]?"

They said: "We wanted to be with the army of anger."

He said: "Woe unto you! Is there any kind of anger in my guardianship? Anger comes after when many kinds of calamities and distresses occur. Then they (the army) gather like cloudlets of autumn; one, two, three, four, five, six, seven, eight, nine or ten from every tribe."[2]

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسين التيملي قال: حدثنا الحسن ومحمد بنا علي بن يوسف، عن سعدان بن مسلم، عن رجل، عن المفضل بن عمر، قال:

قال أبو عبد الله عليه السلام: **إذا أذن الإمام دعا الله بأسمه العبراني فأتيحت له صحابته الثلاثمائة وثلاثة عشر قزع كقزع الخريف. فهم أصحاب الألوية منهم من يُفقد من فراشه ليلاً فيصبح بمكة، ومنهم من يُرى يسير في السحاب نهاراً يعرف بأسمه واسم أبيه وحليته ونسبه.**

قلت: جعلت فداك، أيّهم أعظم إيماناً.

قال: **الذي يسير في السحاب نهاراً، وهم المفقودون، وفيهم نزلت هذه الآية ﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا﴾**

(3) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from al-Hasan and Muhammad, the sons of Ali bin

[1] A place near Kufa.
[2] *Biharul Anwar*, vol.52 p.248.

Yousuf, from Sa'dan bin Muslim from a man that al-Mufadhdhal bin Umar had said:

"Abu Abdullah as-Sadiq (s) said: "When the imam (al-Mahdi) calls out the azan, he will pray Allah with His Hebrew name and then his companions, who will be three hundred and thirteen men, will be permitted to join him. They will gather like the cloudlets of autumn. They will be the bearers of the banners. Some of them will be missed in their beds in the night and in the morning they will find themselves in Mecca. Some of them will be seen walking on the clouds during the day. They will be known by their names, their fathers' names and their lineages."

I said: "May I die for you! Which of them is greater in faith?"

He said: "It is those, who walk on the clouds during the day. They are the missed ones. About these companions Allah has revealed this verse, 'Wherever you are, Allah will bring you all together.'[1]"[2]

٤ – أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن ضريس، عن أبي خالد الكابلي، عن علي بن الحسين أو عن محمد بن علي عليهما السلام أنه قال:

الفقداء قوم يفقدون من فرشهم فيصبحون بمكة، وهو قول الله عز وجل ﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا﴾ وهم أصحاب القائم عليه السلام.

(4) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Dhurays from Abu Khalid al-Kabuli that Ali bin al-Husayn or Muhammad bin Ali (s) had said:

"Al-Fuqada"[3] are persons, who will be missed in their beds and in the morning they will be found in Mecca. It is they, who are

---

[1] Qur'an, 2:148.

[2] *Tafseer of al-Ayyashi*, vol.1 p.67, *Ithbat al-Hudat*, vol.3 p.548, *al-Mahajja* p.20, *Tafseer al-Burhan*, vol.1 p.162, 164, *Biharul Anwar*, vol.52 p.368, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.32.

[3] Missing or absent persons.

concerned by this Qur'anic verse, 'Wherever you are, Allah will bring you all together.' They are al-Qa'im's companions."[1]

٥ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، عن عبد الله بن بكير، عن أبان بن تغلب، قال: كنت مع جعفر بن محمد عليه السلام في مسجد بمكة، وهو آخذ بيدي، فقال:

يا أبان، سيأتي الله بثلاثمائة وثلاثة عشر رجلاً في مسجدكم هذا، يعلم أهل مكة أنه لم يخلق آباؤهم ولا أجدادهم بعد، عليهم السيوف، مكتوب على كل سيف اسم الرجل واسم أبيه وحليته ونسبه، ثم يأمر منادياً فينادي: هذا المهدي يقضي بقضاء داود وسليمان، لا يسأل على ذلك بينة.

(5) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that Abban bin Taghlub had said:

"One day I was with Ja'far bin Muhammad as-Sadiq (s) in a mosque in Mecca. He said to me: "O Abban, Allah will bring three hundred and thirteen men in this mosque. The people of Mecca know that neither their (those men's) fathers nor grandfathers have been created yet. They will come with their swords on their shoulders. On each sword the name of its keeper, his father's name, his aspect and lineage are written. Then a caller will call out: "This is al-Mahdi. He judges with the judgments of Prophet David (s) and Prophet Solomon (s). He is not asked to show evidence for his judgements."[2]

٦ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن هارون بن مسلم الكاتب الذي كان يحدث بسر من رأى عن مسعدة بن صدقة، عن عبد الحميد الطائي، عن محمد بن مسلم، عن أبي جعفر عليه السلام في قوله تعالى ﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ﴾ قال:

---

[1] *Ithbat al-Hudat*, vol.3 p.546, *al-Mahajja* p.19, *Hilyatul Abrar*, vol.2 p.621, *Tafseer al-Burhan*, vol.1 p.1652, *Biharul Anwar*, vol.52 p.368, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.18.

[2] *Ithbat al-Hudat*, vol.3 p.546, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.11.

نزلت في القائم عليه السلام، وكان جبرئيل عليه السلام على الميزاب في صورة طير أبيض فيكون أول خلق الله مبايعة له (أعني جبرئيل) ويبايعه الناس الثلاثمائة وثلاثة عشر، فمن كان ابتلي بالمسير وافى في تلك الساعة، ومن لم يبتلَ بالمسير فقد من فراشه، وهو قول أمير المؤمنين علي عليه السلام: "المفقودون من فرشهم" وهو قول الله عز وجل ﴿فَٱسْتَبِقُواْ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ﴾ قال: الخيرات الولاية لنا أهل البيت.

(6) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Haroon bin Muslim from Mas'ada bin Sadaqa from Abdul Hameed at-Ta'iy from Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said when talking about this verse, 'Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth:'[1]

"This verse has been revealed about al-Qa'im (s) where Gabriel has sat on a drain in a shape of a bird. Gabriel will be the first one, who pays homage to al-Qa'im and then the three hundred and thirteen companions will pay homage. Those (of al-Qa'im's companions), who are to walk, will arrive in time and those, who are not to walk, will disappear from their beds. It is the saying of Allah, 'Therefore hasten to (do) good works; wherever you are, Allah will bring you all together.'[2] The good work is the belief in the guardianship of Ahlul Bayt."[3]

٧ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إسماعيل بن مهران، عن محمد بن أبي حمزة، عن أبان بن تغلب، عن أبي عبد الله عليه السلام أنه قال:

سيبعث الله ثلاثمائة وثلاثة عشر رجلاً إلى مسجد بمكة، يعلم أهل مكة أنهم لم يولدوا من آبائهم ولا أجدادهم، عليهم سيوف مكتوب عليها ألف كلمة، كل كلمة مفتاح ألف كلمة، ويبعث الله الريح من كل وادٍ تقول: هذا المهدي يحكم بحكم داود، ولا يريد بينة.

---

[1] Qur'an, 27:62.

[2] Qur'an, 2:148.

[3] *Ithbat al-Hudat*, vol.3 p.546, *Biharul Anwar*, vol.52 p.369, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.308.

(8) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Issma'eel bin Mihran from Muhammad bin Abu Hamza from Abban bin Taghlub that Abu Abdullah as-Sadiq (s) had said:

"Allah will send three hundred and thirteen men to a mosque in Mecca. The people of Mecca know that those men's fathers and grandfathers have not created yet. They will have swords, on which one thousand words are written. Each word is a clue for one thousand words. Then Allah will send the wind from every valley to say: "This is al-Mahdi. He rules like the rule of Prophet David (s). He does not need any evidence."[1]

٨ - أخبرنا أحمد بن هوذة أبو سليمان قال: حدثني إبراهيم بن إسحاق النهاوندي عن عبد الله بن حماد الأنصاري، عن أبي الجارود، عن أبي جعفر الباقر عليه السلام قال:

أصحاب القائم ثلاثمائة وثلاثة عشر رجلاً أولاد العجم، بعضهم يحمل في السحاب نهاراً، يعرف باسمه واسم أبيه ونسبه وحليته، وبعضهم نائم على فراشه فيوافيه في مكة على غير ميعاد.

(8) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

"The companions of al-Qa'im will be three hundred and thirteen men. They will be foreigners. Some of them will be carried on the clouds during the day. They will be known by their names, their fathers' names, their qualities and lineages. Some of them will be taken from their beds to be in Mecca in the morning without any appointment."[2]

---

[1] *Ithbat al-Hudat*, vol.3 p.546, *Biharul Anwar*, vol.52 p.286, 369, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.11.

[2] *Ithbat al-Hudat*, vol.3 p.547, *Biharul Anwar*, vol.52 p.369, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.283.

٩ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى، عن محمد بن حسان الرازي عن محمد بن علي الكوفي، عن علي بن الحكم، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر الباقر عليه السلام:

أن القائم يهبط من ثنية ذي طوى في عدة اهل بدر - ثلاثمائة وثلاثة عشر رجلاً - حتى يسند ظهره إلى الحجر الأسود، ويهز الراية الغالبة.

قال علي بن أبي حمزة: فذكرت ذلك لأبي الحسن موسى بن جعفر عليهما السلام، فقال: **كتاب منشور.**

(9) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ali bin al-Hakam from Ali bin Abu Hamza from Abu Baseer that Abu Ja'far al-Baqir (s) had said:

"Al-Qa'im will come from the defile of Mountain Thi Tuwa with three hundred and thirteen men as the number of the Muslims, who have fought in the battle of Badr. He will lean his back against the Black Rock (in the Kaaba) and will shake his victorious banner."

Ali bin Abu Hamza said: "I mentioned that to Abul Hasan Musa bin Ja'far al-Kadhim (s) and he said: "It is an evidenced book."[1]

١٠ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، عن محمد بن حسان الرازي، عن محمد بن علي الصيرفي، عن عبد الرحمن بن أبي هاشم، عن عمرو ابن أبي المقدام، عن عمران بن ظبيان، عن أبي تحيى حكيم بن سعد، قال: سمعت علياً عليه السلام يقول:

إن أصحاب القائم شباب لا كهول فيهم إلاّ كالكحل في العين، أو كالملح في الزاد، وأقل الزاد الملح.

(10) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from Abdurrahman bin Abu Hashim from Amr bin Abul

[1] *Ithbat al-Hudat*, vol.3 p.547, *Biharul Anwar*, vol.52, 370, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.243.

Miqdam from Imran bin Dhabyan from Abu Yahya Hakeem bin Sa'd that Imam Ali (s) had said:

"The companions of al-Qa'im will be young men. There will be no old men among them except like the kohl in an eye or like the salt in the food and the least part of food is the salt."[1]

١١ - أخبرنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن علي بن أبي حمزة، قال: قال أبو عبد الله جعفر بن محمد عليه السلام:

بينا شباب الشيعة على ظهور سطوحهم نيام إذ توافوا إلى صاحبهم في ليلة واحدة على غير معياد، فيصبحون بمكة.

(11) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (s) had said:

"While the young men of the Shia are sleeping on the roofs of their houses, they will be taken to their companion (al-Qa'im) within the same night without any appointment. In the morning they will find themselves in Mecca."[2]

١٢ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسن بن فضال، قال: حدثنا محمد بن حمزة ومحمد بن سعيد قالا: حدثنا حماد بن عثمان، عن سليمان ابن هارون العجلي قال: قال: سمعت أبا عبد الله عليه السلام يقول:

إن صاحب هذا الأمر محفوظة له أصحابه، لو ذهب الناس جميعاً أتى الله له بأصحابه، وهم الذين قال الله عز وجل فيهم ﴿فَإِن يَكْفُرْ بِهَا هَٰؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ ﴿٨٩﴾﴾ وهم الذين قال الله فيهم ﴿فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾

---

[1] *Al-Ghayba* by at-Toossi p.476, al-Malahim by ibn Tawooss p.144, *Ithbat al-Hudat*, vol.3 p.517, *Biharul Anwar*, vol.52 p.333, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.102.

[2] *Biharul Anwar*, vol.52 p.370, *Bisharatul Islam* p.198, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.6.

(12) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan bin Fadhdhal from Muhammad bin Hamza and Muhammad bin Sa'eed from Uthman bin Hammad bin Uthman from Sulayman bin Haroon al-Bajali that Abu Abdullah as-Sadiq (s) had said:

"The companions of al-Qa'im are reserved for him. Even if all the peoples will have gone, Allah will bring him his companions. It is they, about whom Allah has said, 'Therefore if these people disbelieve in it We have already entrusted with it a people who are not disbelievers in it,'[1] and has said, 'Then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer.'[2][3]"

١٣ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، عن محمد بن حسان الرازي، عن محمد بن علي الكوفي، قال: حدثنا عبد الرحمن بن أبي هاشم، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال:

إن أصحاب طالوت ابتلوا بالنهر الذي قال الله تعالى سنبتليكم بنهر، وإن أصحاب القائم عليه السلام يبتلون بمثل ذلك.

(13) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hashim from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"The companions of Talut have been tried by the river. Allah has said, 'Allah will try you by a river.'[4] The companions of al-Qa'im also will be tried like that."[5]

---

[1] Qur'an, 6:89.

[2] Qur'an, 5:54.

[3] *Tafseer al-Burhan*, vol.1 p.478, *al-Mahajja* p.64, *Biharul Anwar*, vol.52 p.370, Yanabee'ul Mawadda p.422, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.93, 100.

[4] Qur'an, 2:249.

[5] *Al-Ghayba* by at-Toossi p.472, *Ithbat al-Hudat*, vol.3 p.516, *Biharul Anwar*, vol.52 p.332, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.48.

Chapter 21

THE SHIA WHEN AL-QA'IM APPEARS

١ - حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا حميد بن زياد، عن علي بن الصباح، قال: حدثنا أبو علي الحسن بن محمد الحضرمي، قال: حدثني جعفر بن محمد، عن إبراهيم بن عبد الحميد، قال: أخبرني من سمع أبا عبد الله عليه السلام يقول:

إذا خرج القائم عليه السلام خرج من هذا الأمر من كان يرى أنه من أهله ودخل فيه شبه عبدة الشمس والقمر.

(1) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad from Ali bin as-Sabah from Abu Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from someone that Abu Abdullah as-Sadiq (s) had said:

"When al-Qa'im (s) appears, those, who have thought themselves as his followers, will apostatize and those, who are somehow like the worshippers of the sun and the moon, will believe in him."[1]

٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفي، قال: حدثنا إسماعيل بن مهران، عن الحسن بن علي بن أبي حمزة، عن المفضل بن محمد الأشعري عن حريز عن أبي عبد الله عليه السلام، عن أبيه، عن علي بن الحسين عليهما السلام أنه قال:

إذا قام القائم أذهب الله عن كل مؤمن العاهة ورد إليه قوته.

---

[1] *Biharul Anwar*, vol.52 p.363, *Bisharatul Islam* p.222, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.501.

(2) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from al-Mufadhdhal bin Muhammad al-Ash'ari from Hurayz from Abu Abdullah as-Sadiq (s) from his father (s) that Ali bin al-Husayn as-Sajjad (s) had said:

"When al-Qa'im appears, Allah will cure every sick believer and restore to him his power."[1]

٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، قال: حدثنا الحسن ومحمد ابنا علي بن يوسف، عن سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيرة، عن حبة العرني، قال: قال أمير المؤمنين عليه السلام:

كأني أنظر إلى شيعتنا بمسجد الكوفة، قد ضربوا الفساطيط يعلمون الناس القرآن كما أنزل، أما إن قائمنا إذا قام كسره، وسوى قبلته.

(3) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sa'dan bin Muslim from Sabah al-Muzni from al-Harith bin Haseera from Habba al-Orani that Amirul Mo'mineen (s) had said:

"As if I see our Shia in the mosque of Kufa setting up pavilions to teach the people the Qur'an as it has been revealed but when our Qa'im appears, he will destroy it (the mosque) and level its mihrab to the ground."[2]

٤ - أخبرنا علي بن الحسن قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، قال: حدثنا عبد الله بن محمد الحجال، عن علي بن عقبة بن خالد، عن أبي عبد الله عليه السلام أنه قال:

كأني بشيعة علي في أيديهم المثاني يعلمون الناس المستأنف.

(4) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali from

---

[1] *Al-Khissal* p.541, Rawdhatul Wa'idheen, vol.2 p.295, as-Sirat al-Mustaqeem, vol.2 p.261, *Ithbat al-Hudat*, vol.3 p.496, *Biharul Anwar*, vol.52 p.316, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.192.

[2] *Biharul Anwar*, vol.52 p.364, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.126.

Abdullah bin Muhammad al-Hajjaal from Ali bin Aqaba bin Khalid that Abu Abdullah as-Sadiq (s) had said:

"As if I see the Shia of Ali with the Qur'an in their hands teaching people the divine principles."[1]

٥ - حدثنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن حماد الأنصاري، عن صباح المزني، عن الحارث بن حصيرة، عن الأصبغ بن نباتة، قال:

سمعت علياً عليه السلام يقول: **كأني بالعجم فساطيطهم في مسجد الكوفة يعلمون الناس القرآن كما أنزل.**

قلت: يا أمير المؤمنين، أوليس هو كما أنزل؟

فقال: **لا، محي منه سبعون من قريش بأسمائهم وأسماء آبائهم، وما ترك أبو لهب إلاّ إزراءً على رسول الله صلى الله عليه وآله لأنّه عمه.**

(5) Abu Sulayman Ahmad bin Hawtah narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera that al-Asbugh bin Nabata had said:

"I heard Ali (s) saying: "As if I see the Persians setting up their pavilions in the mosque of Kufa and teaching people the Qur'an as it has been revealed!"

I said: "O Amirul Mo'mineen, is the Qur'an not as it has been revealed?"

He said: "No, it is not. The names of seventy ones of Quraysh have been removed from it.[2] The name of Abu Lahab has been left (in the Qur'an) just to remind the Prophet (s) of something because he is the Prophet's uncle."[3]

---

[1] *Biharul Anwar*, vol.52 p.364.

[2] The apparent meaning of this saying shows that the Qur'an is distorted but the real opinion of the Shia concerning the Qur'an is not so.

[3] *Biharul Anwar*, vol.52 p.364.

٦ – أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عمن رواه، عن جعفر بن يحيى، عن أبيه، عن أبي عبد الله جعفر بن محمد عليهما السلام أنه قال:

كيف أنتم لو ضرب أصحاب القائم عليه السلام الفساطيط في مسجد كوفان، ثم يخرج إليهم المثال المستأنف، أمر جديد، على العرب شديد.

(6) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from someone from Ja'far bin Yahya from his father that Abu Abdullah as-Sadiq (s) had said:

"How about you when the companions of al-Qa'im (s) set up their pavilions in the mosque of Kufa and then he (al-Qa'im) appears with new ideals and a new rule? He will be severe with the Arabs."[1]

٧ – أخبرنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثنا أبو طاهر الوراق، قال: حدثني عثمان بن عيسى، عن أبي الصباح الكناني، قال:

كنت عند أبي عبد الله عليه السلام فدخل عليه شيخ وقال: قد عقّني ولدي وجفاني إخواني.

فقال أبو عبد الله عليه السلام: **أوَما علمت أن للحق دولة وللباطل دولة كلاهما ذليل في دولة صاحبه، فمن أصابته رفاهية الباطل اقتص منه في دولة الحق.**

(7) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abu Tahir al-Warraaq from Uthman bin Eessa that Abus-Sabah al-Kinani had said:

"Once I was with Abu Abdullah as-Sadiq (s) when an old man came to him and said: "My sons became undutiful to me and my brothers turned away from me."

Abu Abdullah as-Sadiq (s) said: "Do you not know that the truth has a government and the untruth also has a government? Each of them is low in the state of the other. Whoever enjoys the ease of the untruth will be punished in the state of the truth."[2]

---

[1] *Biharul Anwar*, vol.52 p.365, *Bisharatul Islam* p.223, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.47.

[2] *Biharul Anwar*, vol.52 p.365.

٨ - حدثنا أبو سليمان أحمد بن هوذة، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق النهاوندي، قال: حدثني عبد الله بن حماد الأنصاري، عن محمد بن جعفر بن محمد عليهما السلام عن أبيه عليه السلام قال:

إذا قام القائم بعث في أقاليم الأرض، في كل إقليم رجلاً، يقول: عهدك في كفك فإذا ورد عليك أمر لا تفهمه ولا تعرف القضاء فيه فانظر إلى كفّك واعمل بما فيها، قال: ويبعث جنداً إلى القسطنطينية، فإذا بلغوا الخليج كتبوا على أقدامهم شيئاً ومشوا على الماء، فإذا نظر إليهم الروم يمشون على الماء، قالوا: هؤلاء أصحابه يمشون على الماء، فكيف هو؟ فعند ذلك يفتحون لهم أبواب المدينة، فيدخلونها، فيحكمون فيها ما يشاؤون.

(8) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Muhammad bin Ja'far bin Muhammad that his father (Abu Abdullah as-Sadiq) (s) had said:

"When al-Qa'im appears, he will send a man to every country of the world. He will say to him: "Your covenant is in your hand. Whenever a matter faces you that you do not understand or do not know how to judge on it, you are to look at (the covenant in) your hand and act according to it."

Then he will send an army to Constantinople. When the army reaches the sea, the soldiers will write on their feet something and will walk on the surface of the water. When the Romans see them walk on the water, they will say: "These are his companions walking on the water so how about him?" Then they will open to them the gates of the city. They enter the city and rule as they like."[1]

[1] *Dala'il al-Imama* p.249, *Ithbat al-Hudat*, vol.3 p.573, *Biharul Anwar*, vol.52 p.365, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.317.

٩ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن حريز، عن أبان بن تغلب، قال:

سمعت أبا عبد الله جعفر بن محمد عليه السلام يقول: **لا تذهب الدنيا حتى ينادي مناد من السماء: يا أهل الحق اجتمعوا. فيصيرون في صعيد واحد، ثم ينادي مرة أخرى: يا أهل الباطل اجتمعوا. فيصيرون في صعيد واحد.**

قلت: فيستطيع هؤلاء أن يدخلوا في هؤلاء؟

قال: **لا والله، وذلك قول الله عز وجل** ﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

(9) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Hurayz that Abban bin Taghlub had said:

"Abu Abdullah as-Sadiq (s) said: "This life does not end until a caller from the Heaven will call out: "O people of the truth, come together!" They will crowd in one place. Then the caller will call out again: "O people of falsehood, come together!" They will crowd in one place."

I said: "Can these people mix with those people?"

He said: "No, by Allah, they cannot. Allah has said, 'On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.'[1]"[2]

١٠ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفي، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب عن أبي بصير، قال: قال أبو عبد الله عليه السلام:

---

[1] Qur'an, 3:179.

[2] *Biharul Anwar*, vol.52 p.365.

ليُعدن أحدكم لخروج القائم ولو سهماً، فإن الله تعالى إذا علم ذلك من نيته رجوت لأن ينسئ في عمره حتى يدركه فيكون من أعوانه وأنصاره.

(10) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"Every one of you is to prepare himself for the appearance of al-Qa'im even with one arrow because if Allah knows that one intends that sincerely, He may prolong his life that he may live until the appearance of al-Qa'im and then he becomes one of his assistants and supporters."[1]

[1] *Biharul Anwar*, vol.52 p.366, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.6.

Chapter 22

ISLAM BEGAN STRANGE AND RETURNS STRANGE

١ - حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثني علي بن الحسن التيملي، قال: حدثني أخواي محمد وأحمد بنا الحسن، عن أبيهما، عن ثعلبة بن ميمون، وعن جميع الكناسي جميعاً عن أبي بصير، عن كامل، عن أبي جعفر عليه السلام أنه قال:

إن قائمنا إذا قام دعا الناس إلى أمر جديد كما دعا إليه رسول الله صلى الله عليه وآله، وإن الإسلام بدا غريباً وسيعود غريباً كما بدا، فطوبى للغرباء.

(1) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from his brothers Muhammad and Ahmad from their father from Tha'laba bin Maymoon and Jamee' al-Kinasi from Abu Baseer from Kamil that Abu Ja'far al-Baqir (s) had said:

"When al-Qa'im appears, he will invite the people to a new mission as the Prophet (s) has invited the people to a new mission. Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"[1]

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال:

الإسلام بدا غريباً وسيعود غريباً كما بدا، فطوبى للغرباء.

فقلت: اشرح لي هذا، أصلحك الله.

---

[1] *Biharul Anwar*, vol.52 p.366, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.319.

فقال: **مما يستأنف الداعي منّا دعاء جديداً كما دعا رسول الله ﷺ.**

(2) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from ibn Miskan from Abu Baseer that Abu Abdullah as-Sadiq (s) had said:

"Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"

Abu Baseer said to him: "Please, explain to me what this means!"

He said: "Al-Qa'im will invite to a new mission as the Prophet (s) has done."

The same was narrated by Abdul Wahid bin Abdullah from the previous narrators from Muhammad bin Sinan from al-Husayn bin al-Mukhtar from Abu Baseer from Abu Abdullah as-Sadiq (s).[1]

٣ – وبهذا الإسناد عن ابن سنان، عن عبد الله بن مسكان، عن مالك الجهني قال:

قلت لأبي جعفر عليه السلام: إنا نَصِف صاحب هذا الأمر بالصفة التي ليس بها أحد من الناس.

فقال: **لا والله، لا يكون ذلك أبداً حتى يكون هو الذي يحتج عليكم بذلك ويدعوكم إليه.**

(3) The previous narrators narrated from Muhammad bin Sinan from Abdullah bin Miskan that Malik al-Juhani had said:

"I said to Abu Ja'far al-Baqir (s): "We describe the man of this matter (al-Qa'im) with the aspects that no one of the people has ever had."

He said: "No, By Allah, it is not so. It is he himself, who will argue with you about that and will invite you to it."[2]

---

[1] *Biharul Anwar*, vol.52 p.366.

[2] *Biharul Anwar*, vol.52 p.366.

٤ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن ابراهيم، قال: حدثنا محمد بن عبد الله بن زرارة، عن سعد بن أبي عمر و الجلاب، عن جعفر بن محمد عليهما السلام أنه قال:

إن الإسلام بدا غريباً وسيعود غريباً كما بدا فطوبى للغرباء.

(4) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem from Muhammad bin Abdullah bin Zurara from Sa'd bin Abu Amr al-Jallab that Abu Abdullah as-Sadiq (s) had said:

"Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"[1]

٥ – حدثنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا أحمد بن محمد بن علي بن رباح الزهري، قال: حدثنا محمد بن العباس بن عيسى الحسني، عن الحسن بن علي البطائني، عن شعيب الحداد، عن أبي بصير، قال:

قلت لأبي عبد الله عليه السلام: أخبرني عن قول أمير المؤمنين عليه السلام: **إن الإسلام بدا غريباً وسيعود كما بدا فطوبى للغرباء.**

فقال: **يا أبا محمد، إذا قام القائم عليه السلام استأنف دعاء جديداً كما دعا رسول الله صلى الله عليه وآله.**

(قال) فقمت إليه وقبلت رأسه وقلت: أشهد أنك إمامي في الدنيا والآخرة أوالى وليك وأعادي عدوك، وأنك ولي الله.

فقال: رحمك الله.

(5) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Ali bin Rabah az-Zuhri from Muhammad bin al-Abbas bin Eessa al-Hasani from al-Hasan bin Ali al-Bata'ini from Shu'ayb al-Haddad that Abu Baseer had said:

"I asked Abu Abdullah as-Sadiq (s) to explain to me the saying of Amirul Mo'mineen (s) "Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"

---

[1] *Kamal ad-Deen* p.308, *Biharul Anwar*, vol.52 p.191.

He said to me: "O Abu Muhammad, when al-Qa'im (s) appears, he will invite to a new mission as the Prophet (s) has done."

I got up, kissed his head and said to him: "I witness that you are my imam in this life and in the afterlife. I support your guardians and resist your enemies. I witness that you are the guardian of Allah."

He said: "May Allah have mercy upon you!"[1]

[1] *Biharul Anwar*, vol.52 p.367, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.52.

Chapter 23

THE AGE OF AL-QA'IM

١ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر الباقر عليه السلام أنه سمعه يقول:

الأمر في أصغرنا سناً وأحملنا ذكراً.

(1) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin al-Husayn (from) ibn Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

"This matter (deliverance) will be carried out by the youngest and obscurest one of us."

The same was narrated by Ali bin al-Husayn from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from Muhammad bin Sinan from Abul Jarood from Abu Ja'far al-Baqir (s).[1]

٢ - حدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن أبي مالك الحضرمي، عن أبي السفاتج، عن أبي بصير،

قال: قلت لهما (لأبي عبد الله أو لأبي جعفر عليهما السلام): أيكون أن يفضي هذا الأمر إلى من لم يبلغ؟

قال: سيكون ذلك.

قلت: فما يصنع؟

قال: **يورثه علماً وكتباً ولا يكله إلى نفسه.**

---

[1] *Biharul Anwar*, vol.51 p.42.

(2) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Abu Malik al-Hadhrami from Abu as-Safatij that Abu Baseer had said:

"I said to one of them-Abu Abdullah as-Sadiq (s) or Abu Ja'far al-Baqir (s): "Can this matter (imamate) be entrusted to one, who is not adult yet?"

He said: "It will be so."

I said: "How does he (the young imam) act?"

He said: "Allah grants him with knowledge and wisdom and does not make him follow his fancies."[1]

٣ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن أبي الجارود قال: قال لي أبو جعفر عليه السلام:

لا يكون هذا الأمر إلاّ في أحدثنا ذكراً وأحدثنا سناً.

(3) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

"This matter (deliverance) is not carried out except by the obscurest and youngest one of us."[2]

٤ - أخبرنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن إسحاق بن صباح، عن أبي الحسن الرضا عليه السلام أنه قال:

إن هذا سيفضي إلى من يكون له الحمل.

(4) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Iss~haq bin Sabah that Imam Abul Hasan ar-Redha (s) had said:

---

[1] *Biharul Anwar*, vol.51 p.43.
[2] *Biharul Anwar*, vol.51 p.43.

"The imamate will be entrusted to one, who is so young and obscure."[1]

The infallible imams (s) have confirmed that al-Qa'im (s) will be entrusted with the imamate while he is too young yet and that his mention is so obscure to the most of people. None of the other imams has been entrusted with the imamate when he is as young as al-Mahdi (s).

When they mention that he is the obscurest one among them, they refer to his disappearance and that his news will be unknown by people. The traditions about this concern are too many, true and current. Doubting this matter must be away from the minds of the believers, whom Allah has guided and lit their hearts.

[1] *Biharul Anwar*, vol.51 p.43.

Chapter 24

ISSMA'EEL, THE SON OF IMAM AS-SADIQ

١ – حدثنا أبو العباس أحمد بن محمد بن سعيد بن عقدة قال: حدثنا أبو عبد الله جعفر بن عبد الله المحمدي من كتابه في رجب سنة ثمان وستين ومائتين، قال: حدثني الحسن بن علي بن فضال، قال: حدثنا صفوان بن يحيى، عن إسحاق بن عمار الصيرفي قال:

وصف إسماعيل بن عمار أخي لأبي عبد الله عليه السلام دينه واعتقاده، فقال: إني أشهد أن لا إله إلاّ الله، وأن محمداً رسول الله وأنكم (ووصفهم – يعني الأئمة – واحداً واحداً) حتى انتهى إلى أبي عبد الله عليه السلام، ثم قال: وإسماعيل من بعدك.

قال: **أما إسماعيل فلا.**

(1) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah al-Muhammadi from al-Hasan bin Ali bin Fadhdhal from Safwan bin Yahya that Iss~haq bin Ammar as-Sayrafi had said:

"Once my brother Issma'eel bin Ammar described his faith and beliefs to Abu Abdullah as-Sadiq (s) by saying: "I witness that there is no god but Allah and that Muhammad is the messenger of Allah..." Then he declared his faith in the imams, one after the other until he reached Imam Abu Abdullah as-Sadiq (s) and then he said: "...and I witness that Issma'eel (Imam as-Sadiq's son) is the imam after you."

Abu Abdullah as-Sadiq (s) said: "No, Issma'eel is not the imam after me."[1]

---

[1] *Biharul Anwar*, vol.47 p.261.

٢ - حدثنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثني الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، قال: حدثنا أبو نجيح المسمعي، عن الفيض بن المختار، قال:

قلت لأبي عبد الله عليه السلام: جعلت فداك، ما تقول في أرض أتقبلها من السلطان ثم اؤاجرها من أكرتي على أن ما أخرج الله منها من شيء كان لي من ذلك النصف أو الثلث وأقل من ذلك أو أكثر، هل يصلح ذلك؟

قال: لا بأس به.

فقال له إسماعيل ابنه: يا أبتاه لم تحفظ.

قال: أوَليس كذلك أعامل أكرتي يا بني؟ أليس من أجل ذلك كثيراً ما أقول لك إلزمني فلا تفعل!

(2) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Abu Nujayh al-Masma'iy that al-Faydh bin al-Mukhtar had said:

"I said to Abu Abdullah as-Sadiq (s): "What do you say about a piece of land that I take from the ruler and then I hire it and take a half or a third or less or more than that from its products? Is that permissible?"

He said: "Yes, it is."

His son Issma'eel said: "O father, you have not memorized well."

Abu Abdullah as-Sadiq (s) said to his son: "Have I dealt with such a matter differently? O my son, it is for this that I often say to you to keep to me but you do not do."

فقام إسماعيل وخرج، فقلت: جعلت فداك، فما على إسماعيل أن لا يلزمك إذ كنت متى مضيت أفضيت الأشياء إليه من بعدك كما أُفضيت الأشياءُ إليك من بعد أبيك؟

فقال: يا فيض، إن إسماعيل ليس مني كأنا من أبي.

قلت: جعلت فداك، فقد كنتُ لا أشك في أن الرحال تُحط إليه من بعدك، فان كان ما نخاف، وإنا نسأل الله من ذلك العافية، فإلى من؟

فأمسك عني، فقبّلت ركبته وقلت: ارحم شيبتي، فإنما هي النار، إني والله لو طمعت أن أموت قبلك ما باليت ولكني أخاف أن أبقى بعدك.

Issma'eel got up and left. I said: "May I die for you! No blame is on Issma'eel if you are going to inform him of every thing before your death (to be the imam after you) as you have been informed of every thing by your father!"

He said: "O Faydh, Issma'eel to me is not as I have been to my father (concerning the imamate)."

I said: "May I die for you! I have never doubted that he will be the imam after you. If what we fear (your death) occurs, then to whom we resort?"

He kept silent and turned aside from me. I kissed his knee and said to him: "Be merciful to my old age! It is Hell that I fear. By Allah, if I know that I die before you, I will never mind but I fear that I live after you."

فقال لي: مكانك، ثم قام إلى ستر في البيت فرفعه ودخل فمكث قليلاً، ثم صاح بي: يا فيض، أدخل. فدخلت فإذا هو بمسجده قد صلى وانحرف عن القبلة، فجلست بين يديه، فدخل عليه أبو الحسن موسى عليه السلام وهو يومئذ غلام في يده درة، فأقعده على فخذه وقال له: بأبي أنت وأمي، ما هذه المخفقة التي بيدك؟ فقال: مررت بعلي أخي وهي في يده وهو يضرب بها بهيمة، فانتزعتها من يده.

He said to me: "Stay here!" He went behind a curtain in some place in the house. He stayed for a while and then called: "O Faydh, come in!" I went in. I found him in his place of praying. He had offered prayer and then turned away from the qibla. I sat before him. His son Abul Hasan Musa (s), who was a young boy then, came in. He had a stick in his hand. His father seated him on his thigh and said to him: "May I die for you! What is this stick in your hand?" He said: "I passed by my brother Ali and

found him beating an animal with this stick. I took it out of his hand."

فقال لي أبو عبد الله عليه السلام: **يا فيض، إن رسول الله صلى الله عليه وآله أفضيت إليه صحف إبراهيم وموسى فائتمن عليها علياً، ثم ائتمن عليها عليٌّ الحسن، ثم ائتمن عليها الحسنُ الحسينَ أخاه، وائتمن الحسين عليها عليَّ بن الحسين، ثم ائتمن عليها علي بن الحسين محمد بن علي، وائتمنني عليها أبي، فكانت عندي وقد ائتمنت ابني هذا عليها على حداثته وهي عنده.**

Then Abu Abdullah as-Sadiq (s) said to me: "O Faydh, Prophet Muhammad (s) has been entrusted with the scriptures of Abraham and Moses (s) and he has entrusted Ali with them. Then Ali has entrusted al-Hasan with them, al-Hasan has entrusted al-Husayn with them, al-Husayn has entrusted his son Ali with them, Ali bin al-Husayn has entrusted his son Muhammad with them and then my father (Muhammad bin Ali al-Baqir) has entrusted me with them. They have been with me and I have entrusted my son, this, with them even though he is still too young. They are with him now."

فعرفتُ ما أراد فقلت: جعلت فداك، زدني.

فقال: يا فيض، إن أبي كان إذا أراد أن لا ترد له دعوة أجلسني عن يمينه ودعا، فأمّنتُ، فلا ترَد له دعوة، وكذلك أصنع بابني هذا، وقد ذكرت أمس بالموقف فذكرتك بخير.

(قال فيض) فبكيت سروراً، ثم قلت له: يا سيدي زدني.

فقال: إن أبي كان إذا أراد سفراً وأنا معه فنعس وكان هو على راحلته أدنيت راحلتي من راحلته فوسّدته ذراعي الميل والميلين حتى يقضي وطره من النوم، وكذلك يصنع بي ولدي هذا.

I understood what he wanted to say. I said to him: "May I die for you! Tell me more please!"

He said: "O Faydh, whenever my father wanted Allah to respond to his praying, he seated me beside him on his right hand. He prayed Allah and I said: "Amen!" Now I do the same with my son."

I cried because of delight and said to him: "O my master, tell me more please!"

He said: "When my father traveled and I was with him, I approached my sumpter near to his if he felt sleepy to put my arm under his head for a mile or two until he somehow took his need of sleep. Now my son, this, does the same to me."

فقلت له: زدني جعلت فداك.

فقال: يا فيض، إني لأجد بابني هذا ما كان يعقوب يجده بيوسف.

فقلت: سيدي زدني.

فقال: هو صاحبك الذي سألتَ عنه، قم فأقرّ له بحقه.

فقمت حتى قبّلت يده ورأسه ودعوت الله له. فقال أبو عبد الله عليه السلام: أما إنه لم يؤذن لي في المرة الأولى منك.

I said: "Tell me more please! May I die for you!"

He said: "O Faydh, I see in this son as Prophet Jacob (s) has seen in his son Joseph (s)."

I said: "Tell me more please, O my master!"

He said: "He is your man (the imam after me), whom you have asked about. Get up and confess his right!"

I got up and kissed his hand and head. I prayed Allah to protect him.

Abu Abdullah as-Sadiq (s) said: "In the first time I was not permitted to inform you."

فقلت: جعلت فداك، أخبر به عنك؟

قال: نعم، أهلك وولدك ورفقاءك.

وكان معي أهلي وولدي، وكان معي يونس بن ظبيان من رفقائي، فلما أخبرهم حمدوا الله على ذلك، وقال يونس: لا والله، حتى أسمع ذلك منه، وكانت به عجلة، فخرج فأتبعته فلما

انتهيت إلى الباب سمعتُ أبا عبد الله عليه السلام يقول - وقد سبقنا -: يونس! الأمر كما قال لك فيض. اسكت واقبل.

فقال: سمعت وأطعت.

ثم دخلت، فقال لي أبو عبد الله عليه السلام حين دخلت: يا فيض زرقه زرقه.

قلت: قد فعلت.

I said: "May I narrate this from you?"

He said: "Yes, you may narrate it to your wife and children and to your companions."

My wife and children were with me and of my companions was Younus bin Dhabyan. When I told them of that, they praised Allah too much.

Younus said: "By Allah, I shall not be satisfied until I hear this from him himself."

He left hastily. I followed after him. When I arrived at the door, I heard Abu Abdullah as-Sadiq (s) saying to Younus: "It is as Faydh has told you. Keep silent and accept that from him!"

Younus said: "I listen and obey."

I came in. Abu Abdullah as-Sadiq (s) said to me: "O Faydh, make him your companion!"

I said: "I have done."[1]

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه قال: حدثنا عبيس بن هشام، عن درست بن أبي منصور، عن الوليد بن صبيح، قال:

كان بيني وبين رجل يقال له عبد الجليل كلام في قدم فقال لي: إن أبا عبد الله عليه السلام أوصى إلى إسماعيل.

[1] *Biharul Anwar*, vol.47 p.259, *Hilyatul Abrar*, vol.2 p.290.

(قال) فقلت لأبي عبد الله عليه السلام إن عبد الجليل حدثني بأنك أوصيت إلى إسماعيل في حياته قبل موته بثلاث سنين.

فقال: يا وليد، **لا والله! فإن كنتُ فعلت فإلى فلان (يعني أبا الحسن موسى عليه السلام) وسمّاه.**

(3) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Durust bin Abu Mansoor that al-Waleed bin Subayh had said:

"There was an argument between me and a man called Abdul Jaleel. He said that Abu Abdullah as-Sadiq (s) had appointed his son Issma'eel as the imam after him. I told Abu Abdullah as-Sadiq (s) of that. He said: "O Waleed, by Allah, it is not so. If I have done, I should have appointed the proper one." He mentioned the name of Abul Hasan Musa (al-Kadhim) (s)."[1]

٤ – أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري الكوفي قال: حدثنا أحمد بن علي الحميري قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن جماعة الصائغ قال:

سمعت المفضل بن عمر يسأل أبا عبد الله عليه السلام: هل يفرض الله طاعة عبد ثم يكتمه خبر السماء؟

فقال له أبو عبد الله عليه السلام: **الله أجل وأكرم وأرأف بعباده وأرحم من أن يفرض طاعة عبد ثم يكتمه خبر السماء صباحاً ومساءً.**

(4) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami that Jama'a as-Sa'igh had said:

"I heard al-Mufadhdhal bin Umar asking Abu Abdullah as-Sadiq (s): "Does Allah impose (upon people) to obey someone and then the divine revelation keeps that secret?"

Abu Abdullah as-Sadiq (s) said: "Allah is more glorified, merciful and kinder to His people than to impose upon them obeying

[1] *Biharul Anwar*, vol.48 p.22, *Awalim al-Uloom*, vol.21 p.43.

someone but the divine revelation keeps that secret day and night."

(قال) ثم طلع أبو الحسن موسى عليه السلام، فقال له أبو عبد الله عليه السلام: أيسرك أن تنظر إلى صاحب كتاب علي؟

فقال له المفضل: وأي شيء يسرني إذاً أعظم من ذلك.

فقال: **هو هذا صاحب كتاب علي؛ الكتاب المكنون الذي قال الله عز وجل ﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ۝٧٩﴾**

Then his son Abul Hasan Musa (s) appeared. Abu Abdullah as-Sadiq (s) said to al-Mufadhdhal: "Would you like to look at the keeper of Imam Ali's book?"

Al-Mufadhdhal said: "And is there anything else that makes me more delighted than this?!"

Abu Abdullah as-Sadiq (s) said: "This is the keeper of Ali's hidden book, about which Allah has said, 'None shall touch it save the purified ones.'[1]"[2]

٥ - حدثنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن الميثمي، عن محمد بن إسحاق، عن أبيه قال:

دخلت علي أبي عبد الله عليه السلام فسألته عن صاحب الأمر من بعده فقال لي: هو صاحب البهمة. وكان موسى عليه السلام في ناحية الدار صبياً ومعه عناق مكية وهو يقول لها: اسجدي لله الذي خلقك.

(5) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan bin Muhammad al-Maythami from Muhammad bin Iss~haq that his father had said:

"I came to Abu Abdullah as-Sadiq (s) and asked him who the imam would be after him.

---

[1] Qur'an, 56:79.

[2] *Biharul Anwar*, vol.48 p.22.

He said to me: "He is the keeper of the lamb."

His son Musa (al-Kadhim), who was a little boy then, was in a corner of the house with a lamb. He said to the lamb: "Prostrate yourself before Allah, Who has created you!"[1]

٦ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن معاوية بن وهب قال:

دخلت على أبي عبد الله عليه السلام، فرأيت أبا الحسن موسى عليه السلام وله يومئذ ثلاث سنين ومعه عناق من هذه المكية وهو آخذ بخطام عليها وهو يقول لها: اسجدي لله الذي خلقك، ففعل ذلك ثلاث مرات، فقال له غلام صغير: يا سيدي، قل لها تموت. فقال له موسى عليه السلام: ويحك! أنا أحيي وأميت؟ الله يحيي ويميت.

(6) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari that Mo'awiya bin Wahab had said:

"Once I went to Abu Abdullah as-Sadiq (s) and I saw his son Abul Hasan Musa, who was then three years old. There was a lamb with him. He said to the lamb: "Prostrate yourself before Allah, Who has created you." He repeated that three times. A little boy said to him: "O my master, ask it to die!"

Musa (s) said: "Woe unto you! Do I give life (to creatures) and make them die? It is Allah, Who gives life (to His creatures) and makes (them) die."[2]

٧ - ومن مشهور كلام أبي عبد الله عليه السلام عند وقوفه على قبر إسماعيل: **غلبني الحزن لك على الحزن عليك، اللهم إني وهبت لإسماعيل جميع ما قصر عنه مما افترضت عليه من حقي، فهب لي جميع ما قصّر عنه فيما افترضت عليه من حقك.**

(7) From among the famous speech of Abu Abdullah as-Sadiq (s) is this saying that he has said when visiting the grave of his son Issma'eel:

---

[1] *Biharul Anwar*, vol.48 p.23, *Hilyatul Abrar*, vol.2 p.291, *Awalim al-Uloom*, vol.21 p.37.

[2] *Biharul Anwar*, vol.48 p.117, *Awalim al-Uloom*, vol.21 p.316.

"My pity for you is more than my grief on you. O Allah, I have forgiven Issma'eel all that he has failed to achieve due to my right upon him. O Allah, forgive him all that he has failed to achieve due to Your rights upon him!"[1]

٨ - وروي عن زرارة بن أعين أنه قال:

دخلت على أبي عبد الله عليه السلام وعن يمينه سيد ولده موسى عليه السلام وقدامه مرقد مغطى، فقال لي: يا زرارة، جئني بداود بن كثير الرقي وحمران وأبي بصير، ودخل عليه المفضل بن عمر، فخرجت فأحضرته من أمرني باحضاره، و لم يزل الناس يدخلون واحداً إثر واحد حتى صرنا في البيت ثلاثين رجلاً. فلما حشد المجلس قال: يا داود، إكشف لي عن وجه إسماعيل. فكشف عن وجهه فقال أبو عبد الله عليه السلام: يا داود، أحيٌّ هو أم ميت؟

قال داود: يا مولاي، هو ميت.

(8) It was narrated that Zurara bin A'yun had said:

"One day I visited Abu Abdullah as-Sadiq (s). On his right side there was the master of his sons Musa (al-Kadhim) (s) and before him there was a covered coffin. He said to me: "O Zurara, send for Dawood bin Katheer, Hamran and Abu Baseer to come."

Then al-Mufadhdhal bin Umar came in. I left to bring those persons. People began to come one after the other until we became about thirty men inside the house.

When the house became crowded, Abu Abdullah as-Sadiq (s) said: "O Dawood, uncover the face of Issma'eel!" Dawood uncovered Issma'eel's face.

Abu Abdullah as-Sadiq (s) said: "O Dawood, is he alive or dead?"

Dawood said: "O my master, he is dead."

فجعل يعرض ذلك على رجل رجل حتى أتى على آخر من في الملجس وانتهى عليهم بأسرهم، كلٌّ يقول: هو ميت يا مولاي.

فقال: اللهم اشهد.

---

[1] *Biharul Anwar*, vol.48 p.23.

ثم أمر بغسله وحنوطه وإدراجه في أثوابه. فلما فرغ منه قال للمفضل: يا مفضل، أحسر عن وجهه.

فحسر عن وجهه فقال: أحيٌّ هو أم ميت؟

فقال: ميتٌ.

Abu Abdullah as-Sadiq (s) asked everyone in the house the same question after showing them the dead body of his son and all of them answered that he was dead.

Then he said: "O Allah, witness!" He ordered to wash the dead (according to the Islamic rituals) and to put him into his last clothing.

When everything was finished, Abu Abdullah as-Sadiq (s) said to al-Mufadhdhal: "O Mufadhdhal, uncover his face!"

Al-Mufadhdhal did.

Abu Abdullah as-Sadiq (s) said to him: "Is he alive or dead?"

He said: "He is dead."

قال: اللهم اشهد عليهم. ثم حمل إلى قبره فلما وضع في لحده قال: يا مفضل، إكشف عن وجهه، وقال للجماعة: أحيٌّ هو أم ميت؟

قلنا له: ميت.

فقال: اللهم اشهد واشهدوا فإنه سيرتاب المبطلون، يريدون إطفاء نور الله بأفواههم، - ثم أومأ إلى موسى عليه السلام - والله متمّ نوره ولو كره المشركون.

Abu Abdullah as-Sadiq (s) said: "O Allah, be the witness over them!"

Then Issma'eel was carried to his grave. When he was put into the grave, Abu Abdullah as-Sadiq (s) said: "O Mufadhdhal, uncover his face!"

He asked the all: "Is he alive or dead?"

We said: "He is dead."

He said: "O Allah, witness and you, O people witness because those, who follow falsehood, will doubt. They want to put out the light of Allah with their mouths-he pointed to his son Musa- and Allah will not consent save to perfect His light."

ثم حثونا عليه التراب، ثم أعاد علينا القول فقال: الميت المحنط المكفن المدفون في هذا اللحد مَن هو؟

قلنا: إسماعيل.

قال: اللهم اشهد.

ثم أخذ بيد موسى عليه السلام وقال: هو حق والحق منه إلى أن يرث الله الأرض ومن عليها.

Then we began to pour soil over the dead. He asked us again: "Who is the dead buried inside this grave?"

We said: "He is Issma'eel."

He said: "O Allah, witness!"

Then he held the hand of his son Musa and said: "He (al-Qa'im) is a truth and the truth is from him until Allah inherits the earth and all there is on it."[1]

I have found this tradition with somone of our companions, who said that he had written it from Abul Murajja bin Muhammad al-Ghamr at-Taghlubi and he mentioned that Abu Sahl had narrated it to him from Abul Faraj the clerk of Bundar al-Qommi from Bundar from Muhammad bin Sadaqa and Muhammad bin Amr from Zurara.

Abu al-Murajja mentioned that he had shown this tradition to some of his companions, who had said that al-Hasan bin al-Munthir had narrated it to him from Zurara and added that Abu Abdullah as-Sadiq (s) had said:

والله ليظهرن عليكم صاحبكم وليس في عنقه لأحد بيعة.

"By Allah, your man will appear to you and he will not have had any homage to anyone at all."

---

[1] *Biharul Anwar*, vol.48 p.21, *Awalim al-Uloom*, vol.21 p.48.

And he said:

فلا يظهر صاحبكم حتى يشك فيه أهل اليقين. ﴿قُلْ هُوَ نَبَؤٌا عَظِيمٌ ۝ أَنتُمْ عَنْهُ مُعْرِضُونَ ۝﴾

Your man will not appear until the people of truth will suspect him. "Say: It is a message of importance. (And) you are turning aside from it."[1]

٩ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن صفوان بن مهران الجمال، قال:

سأل منصور بن حازم وأبو أيوب الخزاز أبا عبد الله عليه السلام وأنا حاضر معهما، فقالا: جعلنا الله فداك، إن الأنفس يغدى عليها ويراح، فمن لنا بعدك؟

فقال: إذا كان ذلك فهذا - فضرب يده إلى العبد الصالح موسى عليه السلام وهو غلام خماسي بثوبين أبيضين - وقال: هذا، وكان عبد الله بن جعفر حاضراً يومئذ البيت.

(9) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari that Safwan bin Mihran al-Jammal had said:

"Mansoor bin Hazim and Abu Ayyoob al-Khazzaz said to Abu Abdullah as-Sadiq (s) while I was present with them:

"May Allah make us die for you! One does not know when death comes. Who is our imam after you?"

He said: "If death comes, your man will be this." He patted his son Musa, who was then five years old. Abdullah bin Ja'far was also present in the house on that day."[2]

[1] Qur'an, 38:67-68.
[2] *Hilyatul Abrar*, vol.2 p.289.

Chapter 25

KNOWING ONE'S IMAM

١ - أخبرنا محمد بن يعقوب ﵀ قال: حدثنا علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، قال: قال أبو عبد الله ﷺ:

إعرف إمامك فإنك إذا عرفته لم يضرّك تقدم هذا الأمر أو تأخر.

(1) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from his father from Hammad bin Eessa from Hurayz from Zurara that Abu Abdullah as-Sadiq (s) had said:

"Know your imam because if you know him, it does not harm you whether deliverance comes soon or late."[1]

٢ - أخبرنا محمد بن يعقوب قال: حدثني الحسين بن محمد بن عامر، عن معلي بن محمد، عن محمد بن جمهور، عن صفوان بن يحيى، عن محمد بن مروان، عن الفضيل بن يسار، قال: سألت أبا عبد الله ﷺ عن قول الله ﷻ ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾ قال:

يا فضيل، إعرف إمامك، فإنك إذا عرفت إمامك لم يضرّك تقدم هذا الأمر أو تأخر، ومن عرف إمامه ثم مات قبل أن يقوم صاحب هذا الأمر كان بمنزلة من كان قاعداً في عسكره، لا بل بمنزلة من قعد تحت لوائه.

(قال) ورواه بعض أصحابنا **"بمنزلة من استشهد مع رسول الله ﷺ."**

(2) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad bin Aamir from Mu'alla bin Muhammad from Muhammad bin Jumhoor from Safwan bin Yahya from Muhammad bin Marwan that al-Fudhayl bin Yasar had said:

---

[1] *Al-Kafi*, vol.1 p.371, 372, *al-Ghayba* by at-Toossi p.459, *Ithbat al-Hudat*, vol.3 p.515, *Ghayatul Maram* p.273, *Tafseer al-Burhan*, vol.2 p.429, *Biharul Anwar*, vol.52 p.131, 141, 142, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.5 p.231.

"I asked Abu Abdullah as-Sadiq (s) about the Qur'anic verse ((Remember) the day when We will call every people with their Imam)[1] and he said:

"O Fudhayl, know your imam because if you know your imam, it does not harm you whether this matter (the appearance of al-Qa'im) comes soon or late. He, who knows his imam and dies before the appearance of al-Qa'im, is like one, who will be in the camp of al-Qa'im or like one, who will be under the banner of al-Qa'im."

Some of our companions narrated the tradition with this addition "...like one, who has been martyred (while fighting) with the Prophet (s)."[2]

٣ - أخبرنا محمد بن يعقوب، عن علي بن محمد رفعه إلى علي بن أبي حمزة، عن أبي بصير، قال:

قلت لأبي عبد الله عليه السلام: جعلت فداك، متى الفرج؟

فقال: يا أبا بصير، وأنت ممن يريد الدنيا؟ **من عرف هذا الأمر فقد فرج عنه بانتظاره.**

(3) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Ali bin Abu Hamza that Abu Baseer had said:

"I said to Abu Abdullah as-Sadiq (s): May I die for you! When does deliverance come?"

He said: "O Abu Baseer, are you from those, who love this life? Whoever believes in this matter is delivered for his waiting for it."[3]

٤ - أخبرنا محمد بن يعقوب، عن علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير، عن إسماعيل بن محمد الخزاعي، قال:

سأل أبو بصير أبا عبد الله عليه السلام وأنا أسمع، فقال: تراني أدرك القائم عليه السلام؟

---

[1] Qur'an, 17:71.

[2] Refer to the same references of the previous tradition.

[3] *Al-Kafi*, vol.1 p.371, *Biharul Anwar*, vol.52 p.142, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.416.

فقال: يا أبا بصير، ألست تعرف إمامك؟

فقال: إي والله وأنت هو - وتناول يده -.

فقال: **والله ما تبالي يا أبا بصير إلاّ تكون محتبياً بسيفك في ظل رواق القائم عليه السلام.**

(4) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Salih as-Sindi from Ja'far bin Basheer that Issma'eel bin Muhammad al-Khuza'iy had said:

"Once I heard Abu Baseer asking Abu Abdullah as-Sadiq (s): "Do you think that I live until al-Qa'im appears?"

Abu Abdullah as-Sadiq (s) said to him: "O Abu Baseer, Do you not know your imam?"

Abu Baseer said: "I know him. By Allah, it is you."

Abu Abdullah (s) took Abu Baseer's hand and said: "O Abu Baseer, by Allah, never mind if you are not under the shadow of al-Qa'im's tent with your sword!"[1]

٥ - أخبرنا محمد بن يعقوب قال: حدثنا عدة من أصحابنا، عن أحمد بن محمد، عن علي بن النعمان، عن محمد بن مروان، عن الفضيل بن يسار، قال: سمعت أبا جعفر عليه السلام يقول:

من مات وليس له إمام فميتته ميتة جاهيلة، ومن مات وهو عارف لإمامه لم يضرّه تقدم هذا الأمر أو تأخر، ومن مات وهو عارف لإمامه كان كمن هو قائم مع القائم في فسطاطه.

(5) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from Ali bin an-Nu'man from Muhammad bin Marwan from al-Fudhayl bin Yasar that Abu Abdullah as-Sadiq (s) had said:

"Whoever dies and has not had an imam he dies as unbeliever and whoever dies while believing in his imam, it does not harm him whether the appearance of al-Qa'im occurs soon or late. He, who

---

[1] *Al-Kafi*, vol.1 p.371, *Biharul Anwar*, vol.52 p.142, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.405.

dies while believing in his imam, is like one, who will be with al-Qa'im in his pavilion."[1]

٦ - أخبرنا محمد بن يعقوب، عن علي بن محمد، عن سهل بن زياد، عن الحسن بن سعيد، عن فضالة بن أيوب، عن عمر بن أبان قال: سمعت أبا عبد الله عليه السلام يقول:

إعرف العلامة، فإذا عرفته لم يضرك تقدم هذا الأمر أو تأخر. إن الله تعالى يقول ﴿يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَـٰمِهِمْ﴾ فمن عرف إمامه كان كمن هو في فسطاط المنتظر عليه السلام.

(6) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Sahl bin Ziyad from al-Hasan bin Sa'eed from Fudhala bin Ayyoob from Umar bin Abban that Abu Abdullah as-Sadiq (s) had said:

"Know (the sign of your) imam. If you know him, it does not harm you whether this matter comes soon or late. Allah has said, 'Remember the day when We will call every people with their Imam.' He, who knows his imam, is like one, who will be with al-Mahdi (s) in his pavilion."[2]

٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثني يحيى بن زكريا بن شيبان قال: حدثنا علي بن سيف بن عميرة، عن أبيه، عن حمران بن أعين، عن أبي عبد الله عليه السلام أنه قال:

إعرف إمامك فإذا عرفته لم يضرك تقدم هذا الأمر أم تأخر فإن الله عز وجل يقول ﴿يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَـٰمِهِمْ﴾ فمن عرف إمامه كان كمن هو في فسطاط القائم عليه السلام.

(7) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Ali bin Sayf bin Omayra from his father from Hamran bin A'yun that Abu Abdullah as-Sadiq (s) had said:

"Know your imam. If you know him, it does not harm you whether this matter comes soon or late because Allah has said, 'Remember the day when We will call every people with their Imam.' Whoever knows his imam is as if he is with al-Qa'im (s) in his pavilion."[3]

---

[1] *Al-Mahassin* by al-Barqi p.155, *Al-Kafi*, vol.1 p.371, *Ithbat al-Hudat*, vol.1 p.86, *Biharul Anwar*, vol.23 p.77, vol.52 p.142, *Muntakhab al-Athar* p.516, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.344.

[2] Refer to references of the first tradition.

[3] Ibid.

Chapter 26

THE PERIOD OF AL-QA'IM'S RULE

١ - أخبرنا أحمد بن محمد بن سعيد بن عقدة الكوفي قال: حدثني علي بن الحسن التيملي، عن الحسن بن علي بن يوسف، عن أبيه ومحمد بن علي، عن أبيه، عن أحمد بن عمر الحلبي، عن حمزة بن حمران، عن عبد الله بن أبي يعفور، عن أبي عبد الله عليه السلام أنه قال:

يملك القائم عليه السلام تسع عشرة سنة وأشهراً.

(1) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from al-Hasan bin Ali bin Yousuf from his father and Muhammad bin Ali from his father from Ahmad bin Umar al-Halabi from Hamza bin Hamran from Abdullah bin Abu Ya'foor that Abu Abdullah as-Sadiq (s) had said:

"Al-Qa'im (s) will rule for nineteen years and some months."[1]

٢ - أخبرنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين ومائتين، قال: حدثنا أبو محمد عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، قال: حدثني عبد الله بن أبي يعفور، قال: قال أبو عبد الله عليه السلام:

ملك القائم منا تسع عشرة سنة وأشهراً.

(2) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abu Muhammad Abdullah bin Hammad

---

[1] *Ithbat al-Hudat*, vol.3 p.547, *Hilyatul Abrar*, vol.2 p.640, *Biharul Anwar*, vol.52 p.298, ar-Raj'a p.133, *Bisharatul Islam* p.187, 188, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.4 p.76.

al-Ansari from Abdullah bin Abu Ya'foor[1] that Abu Abdullah as-Sadiq (s) had said:

"The rule of al-Qa'im will last for nineteen years and some months."[2]

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس بن رمانة الأشعري وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبدالملك الزيات ومحمد بن أحمد بن الحسن القطواني، عن الحسن بن محبوب، عن عمرو بن ثابت، عن جابر بن يزيد الجعفي، قال: سمعت أبا جعفر محمد بن علي عليهما السلام يقول:

والله ليملكنّ رجلٌ منّا أهل البيت ثلاثمائة سنة وثلاث عشرة سنة ويزداد تسعاً.

قال: فقلت له: ومتى يكون ذلك؟

قال: بعد موت القائم عليه السلام.

قلت له: وكم يقوم القائم عليه السلام في عالمه حتى يموت؟

فقال: **تسع عشرة سنة من يوم قيامه إلى يوم موته.**

(3) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from Sa'dan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik az-Zayyat and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob from Amr bin Thabit that Jabir bin Yazeed al-Ju'fi had said:

"I heard Abu Ja'far al-Baqir (s) saying: "By Allah, a man from us, Ahlul Bayt, will rule for three hundred and thirteen years and then for other nine years."

I asked him: "When will that be?"

He said: "After the death of al-Qa'im (s)."

I said: "How long will al-Qa'im rule until he dies?"

---

[1] The name of one of the narrators has been omitted accidentally; either Hamza bin Hamran or al-Husayn bin Abul Ala'.

[2] The same references of the previous tradition.

He said: "It will be nineteen years since his rising until the day of his death."[1]

٤ – أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن بعض رجاله، عن أحمد بن الحسن، عن إسحاق، عن أحمد بن عمر بن أبي شعبة الحلبي، عن حمزة بن حمران، عن عبد الله بن أبي يعفور، عن أبي عبد الله عليه السلام قال:

إن القائم عليه السلام يملك تسع عشرة سنة وأشهراً.

(4) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from some of his companions from Ahmad bin al-Hasan from Iss~haq from Ahmad bin Umar bin Abu Shu'ba al-Halabi from Hamza bin Hamran from Abdullah bin Abu Ya'foor that Abu Abdullah as-Sadiq (s) had said:

"Al-Qa'im (s) will rule for nineteen years and some months."[2]

As we have achieved the aim that we have tried to achieve and as we have reached what we have wished to reach with all these sufficient evidences as a message for one, who has a heart or gives ear with full intelligence, so we thank Allah as He deserves for all His blessings and favors upon us and we pray Him to bless Muhammad and his pure progeny and to guide us to the path of the truth in this life and the afterlife and to grant us with knowledge, wisdom and perceivance.

Our Lord, make not our hearts deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

Praise be to Allah, the Lord of the worlds and blessings and peace be upon Muhammad and his pure progeny.

---

[1] *Tafseer of al-Ayyashi*, vol.2 p.326, *al-khtisas* p.257, *al-Ghayba* by at-Toossi p.478, *Mukhtasar Basa'ir ad-Darajat* p.38, 49, 213, *Muntakhab al-Anwar al-Mudhee'a* p.202, *al-Eeqadh min al-Haj'a* p.337, *Ithbat al-Hudat*, vol.3 p.557, *Hilyatul Abrar*, vol.2 p.640, *Tafseer al-Burhan*, vol.2 p.465, *Biharul Anwar*, vol.52 p.298, vol.53 p.100, 103, 146, *ar-Raj'a* p.71, *Mo'jam Ahadeeth al-Imam al-Mahdi*, vol.3 p.329.

[2] The same references of the first tradition.

الغيبة

تأليف

الشيخ جليل أبي عبد الله محمد بن إبراهيم جعفر الكاتب

المعروف بـ «ابن أبي زينب النعماني»

المتوفى حدود سنة ٣٦٠ هـ ق

ANSARIYAN PUBLICATIONS
P.O.BOX: 187
22 SHOHADA STR. QUM
ISLAMIC REPUBLIC OF IRAN
TEL: 0098 251 7741744 FAX: 7742647
Email: ansarian@noornet.net
www.ansariyan.org

ISA AL-Kendi